Rev Chas E Hall

Zion's Herald

Wednesday, June 22, 1898

Henry O. Tanner, The Artist

SPECIAL OFFERS

In response to requests from our ministers who represent that they would be aided in their efforts to put ZION'S HERALD into more Methodist homes if special trial offers were now made, the publisher announces the following propositions: —

50 cents

The paper will be sent to new subscribers from July 1 to Oct. 1, three months, for fifty cents.

$1.00

The paper will be sent to new subscribers from July 1 to Jan. 1, 1899, six months, for one dollar.

$2.50

The paper will be sent to new subscribers from July 1 to Oct. 1, 1899, fifteen months, for two dollars and fifty cents.

No pains will be spared to provide our readers with the latest and most reliable information concerning the war and all other current and world-wide events of importance. During the summer months we aim especially to make our pages interesting, comprehensive and educational.

Will not our ministers, and, indeed, all our old constituency, inform non-subscribers of the special offers?

All orders should be addressed to A. S. WEED, the Publisher.

NEW ENGLAND CHAUTAUQUA S. S. ASSEMBLY

THE nineteenth session will open on the evening of July 19, at Montwait (Lakeview). The Postmaster-General has recently established a post-office on the grounds, and all mail matter should be directed to Montwait instead of to Lakeview.

The prospects for the Assembly are most encouraging. Already the cottages are filling, and more rooms are being taken than ever before at this time. A most attractive program has been provided. Rev. A. E. Dunning, editor of the *Congregationalist*, will be superintendent of instruction. He will be assisted by Prof. George W. Pease, of the Bible Normal College, Springfield, and by Prof. George D. Currie, late of Colby University. These names are a sufficient guarantee for the most thorough work in the department of instruction. Among notable speakers engaged are: Rev. Robert S. MacArthur, D. D., of New York, Senator Hoar (engaged on condition that Congress adjourns in season), Rev. George C. Lorimer, D. D., LL. D., Dr. S. Parkes Cadman, of Brooklyn, Rev. Roland D. Grant, D. D., Rev. Egerton R. Young, D. D., Commander Booth-Tucker, Senator Roe, Rev. Archibald McCullagh, Mr. Leland T. Powers.

Prof. Charles E. Boyd, the popular leader of Tremont Temple choir, will return as director of music. He will bring with him a quartet of great musical strength and an orchestra of fifteen instrumental soloists. Mr. Boyd will organize a chorus choir for daily rehearsals, and will give nine grand concerts of vocal and instrumental music. Outdoor band concerts will be given by the orchestra each evening, immediately after tea.

Twenty-three superb lectures and entertainments will be given from the platform. The attractions for special days are as follows: Scottish Day — Dr. Lorimer's lecture on "Three Heroes of Scotland," and a grand concert of Scottish songs at the close of the day. Normal Union and Children's Day — an hour's entertainment for the children by the inimitable Harry Bryant; Dr. McCullagh's celebrated lecture, "The World's Greatest Classic;" and, closing the day, one of Mr. Leland T. Powers' great impersonations. National Day — address by Senator Roe in the morning; Dr. Roland D. Grant's great lecture on "General Grant" in the afternoon; and in the evening patriotic and war songs by the orchestra, band, and grand chorus. Recognition Day — the great day of the feast — Senator Hoar, as it is hoped, will speak in the morning, and Dr. MacArthur will deliver the recognition address in the afternoon; Assembly concert and campfire in the evening. Musical Day — at 11 A. M. orchestral concert; 2 P. M., "Oratorio of Belshazzar;" 8 P. M., Cantata, "The Curfew Bell."

Rev. Alfred Noon, Ph. D., will have charge of the temperance hour. His lessons on temperance form a new departure in the treatment of this subject.

No pains will be spared by the management to make the Assembly one of profit and good cheer to all, and none should lose the advantages of this great annual festival.

HOME MISSION NOTES

— The eighteenth birthday of the W. H. M. S. will occur on July 10. That the coming of age of this daughter of the church may be fitly celebrated, it is earnestly hoped that the women of our church may come with gifts and congratulations, and complete the Emergency Fund, before the close of this fiscal year, July 31. Let every lover of Home Missions find some way in which to honor the eighteen-year-old maiden at this time.

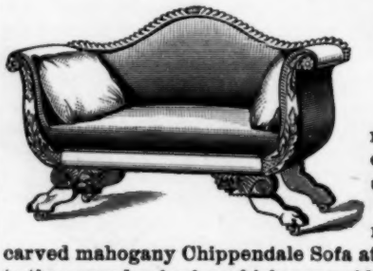
— The annual meeting of the General Board of Managers of the Woman's Home Missionary Society will be held this year in Minneapolis, Minn., beginning October 19.

— The anniversary of the W. H. M. S. will be held this year on July 8, 9, and 10, at Ocean Grove, N. J. An interesting part of the meeting will be the day or more allotted to the "deaconess anniversary." An unusually large number of missionaries and deaconesses are expected, and the new and beautiful "Bancroft Rest Home" will naturally be a centre of interest during the season. Some unusual attractions in the way of speakers are provided for this occasion, including Bishop Newman, Dr. Josiah Strong, author of "Our Country," and Dr. Elliott of Philadelphia.

— The report of the secretary of the Bureau for Immigrants shows that immigration has been greater at the ports of New York and Boston this year than last, and the officers of the ports are planning for an increase this spring. Italians are the leading nationality landing in New York, Irish in Boston, and Russian Jews in Philadelphia. The Homes maintained by the W. H. M. S. have been constantly full during the winter. The girls, especially, have been interested to attend the prayer-meetings and religious services, and a number of conversions have been reported.

"Appetite comes with eating." And the hankering for Pearline comes from trying it. If you're sceptical about Pearline's washing, try it on coarse clothes, etc., first—things that you can't hurt much, and see how it saves work. Having seen Pearline's superior work you'll be ready to use it for fine, delicate, cobwebby things. 581

Millions NOW USE Pearline



CHIPPENDALE

Time was, and not so long ago, when the reproductions of one of Chippendale's famous designs could only be secured at very considerable cost.

But, one by one, we have torn down the barriers of high price, and now we offer this carved mahogany Chippendale Sofa at only $42. It is the equal in many respects to the carved sofas for which you paid $125 a short time ago.

The wood is the tough San Domingo or Spanish Mahogany, and it takes the color and lustre of a ripe horse-chestnut. The entire front of the frame is richly graven with rosettes, vines, leaves and spirals in great profusion. It has the familiar forked legs of huge size, with carved claw feet.

The opportunity to secure one of these famous sofas at such a price as $42 ought not to pass unnoticed. It is a most unusual chance.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE

48 CANAL STREET

LARKIN SOAPS AND PREMIUMS.—THE LARKIN IDEA fully explained in beautiful free booklet. Free Sample Soap if mention this publication. THE LARKIN SOAP MFG. CO., BUFFALO, N.Y

Zion's Herald

Volume LXXVI | Boston, Wednesday, June 22, 1898 | Number 25

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The United States Marine Corps

It has fallen to the "sea-soldiers" of the Navy to open the land campaign in Cuba, to be the first to claim and hold some part of the island with the Stars and Stripes waving over it, and to make the first sacrifice of lives on the land. The Marine Corps dates back to Revolutionary days, and has had an honorable part in every national contest we have waged. They have fought in almost every land and on almost every sea, outside of Europe. There is no better disciplined body of men in the service, and they have always given a good account of themselves. We shall hear more from them before the war is over.

The "Marietta"

The successful voyage of the "Oregon" from San Francisco to Key West quite eclipsed the record of the "Marietta" from San Jose, Guatemala, to that port. Very few ships make a run of 12,000 miles and come into port ready to start out again as soon as they have taken coal; but that is what the "Marietta" has done. She made no stop for repairs on the way and was in need of none when she arrived. The "Oregon" and the "Marietta" were built on the Pacific coast, and are fair specimens of the good work done there.

The Troubles of Austria

Austria is made up of diverse nationalities whose nominal unity has thus far depended largely upon the ability of the Emperor, Francis Joseph, who has reigned since 1848. He won peace in Hungary by yielding to the demands for a constitutional government, but to no monarch of modern times have come so many difficulties as to him. The race quarrels have broken out afresh, precipitated by the dispersion of a German crowd by bullets from a Bosnian regiment. The bad feeling engendered by this event found its way into the Reichsrath and the Emperor prorogued that body. There is difficulty, too, in renewing the Ausgleich with Hungary, because neither half of the kingdom is ratisfied with the division of the revenues. The Emperor begins to show signs of age and evidently regards the reconciliation of the Germans and Slavs of his empire as a sorry task. With such internal troubles of his own realm he is little likely to entangle himself with the affairs of Spain.

The Hut Tax

Some time ago it was decided to lay a tax of five shillings on each native hut in the province of Sierra Leone. The attempt to collect it was followed by a revolt, which is said to have cost more than a thousand lives. The natives have made resistance at once skillful and resolute. Their arms are of the latest pattern, and their tactics they have learned from the English. Trade is paralyzed over a region two hundred miles square, the rainy season is coming on, and fevers abound. The audacity of the natives is shown in their invasion of the neighborhood of Freetown, the capital of the colony, and one of the principal fortified coaling stations on the west coast of Africa. There can be but one end to the contest, of course; but to suppress this uprising will cost much treasure and many lives.

Great Britain and France Agree

The contest in land-grabbing in Africa brings nations into troubled waters, and at times war seems imminent; but when energetic pushing and crowding reach a climax, a few diplomats get together in some quiet place and come to an agreement. After assuming a serious phase, the West African dispute between Great Britain and France has been settled by mutual concessions. Borgu is recognized as English; the French have abandoned their claims to Boussa, the key to the Upper Niger; and the meridian of Say has been acknowledged as the western boundary of Nigeria. In return, the borders of French Dahomey have been enlarged to include Nikki; territory on both sides of the Upper Niger, down to the head of navigation at Say, has been obtained by France; and in addition to this she is confirmed in territorial rights beyond the Volta, the hinterland of the Gold Coast. The trading rights of the British were carefully protected as a matter of course, and all parties seem to be satisfied with the work of the convention.

Lieutenant Victor Blue, U. S. Navy

The daring exploit of Assistant Naval Constructor Hobson appeals to the world at large because of its thrilling climax. He richly deserves the encomiums that have been heaped upon him and the rewards which are in store for him. Lieutenant Blue's expedition, alone in an enemy's country, with no explosive climax, is likely to be only half appreciated. It is only a fortnight since this young officer made his way to the camp of Gomez, through the enemy's country. His latest exploit consisted in making a land detour of seventy miles around Santiago. Although there was never any real doubt but that all of Cervera's ships were in Santiago, the fourth cruiser had never actually been sighted by the Americans. Lieut. Blue saw them all — four ships and three torpedo boats — and in his report to Admiral Sampson indicated their exact location. The information thus obtained will be of great service in making plans for the capture of the whole fleet.

The Fall of Leiter

Only a few weeks ago it was announced that Mr. Joseph Leiter had cleared over three million dollars by his manipulation of the wheat market; now he has been attached for $793,000, and his losses are estimated as high as three million dollars. It is certain that he has met disaster far exceeding his apparent success. There was a time in the history of the world when it was possible to successfully corner the great staples of life, and wring money out of everybody, but that time has long since passed. The production is too large, and the markets of the world are fed from too many sources. Mr. Leiter has an expensive lot of experience, many poor people have gone hungry, while the Western farmers have realized enough from their last wheat crop to set them on their feet again. The balance is not struck yet, but the price of flour has fallen, and the loaves will once more resume their original size at the old price.

A Universal Census

It has often been proposed to make a complete census of the inhabitants of the world, but the enormous difficulties in the way have up to this time prevented any systematic attempt in this direction. It is now proposed to have such a census ready to publish in 1901. Enumerators and explorers will be sent to every portion of the globe, and all civilized nations will contribute to the expense. It is said that Li Hung Chang has promised his assistance and co-operation; the recent census of Russia is another great help to the work; all African explorers will be enlisted; our own census will be a factor; all the European countries and the South American countries will fall into line. There will still remain the vast hordes of Afghanistan, Persia, Turkey in Asia, three-fourths of the continent of Africa, the islands of the South Seas, and the dwellers in the frozen north. How to get even an approximate estimate of these millions is a

problem well-nigh insoluble; but this is the era of the impossible, and while the final results will have a large element of uncertainty, they will serve as a basis for future enumerations. The difficulties in the way are fully realized by those who have undertaken its accomplishment, and the promise of the successful issue of their efforts is hopeful.

A Popular Loan

Complaints were justly made that the last Government loan was manipulated so that only the large corporations could obtain any share in it. No such objection can be offered against the new loan authorized by the War Revenue bill. The bonds will be issued in denominations as low as $20, and the smallest subscribers are to be served first. Only $200,000,000 worth of bonds will be issued at present, and there is no doubt that they will be subscribed for many times over.

Foreign Colonies

Great Britain, with a population of less than forty millions at home, rules a colonial population of 322,000,000. Holland, with a home population of less than five millions, rules over more than 35,000,000 people in her colonies. The territorial disproportion is quite as remarkable. Great Britain is about the size of New England and New York, while the area of her colonial possessions is more than five times that of the area of the United States. Holland makes much the same showing. These two nations are far ahead of all others in the successful government of their colonies.

The United States and China

While Germany, England and Russia are trying to get possession of Chinese territory, our Secretary of State wants Congress to appropriate $20,000 for a commission to investigate the commercial conditions in China, with a view to materially increase our trade. This trade now amounts to about $35,000,000 annually. China understands that the United States has no wish to acquire any part of her territory, and she would naturally look with favor to an extension of trade with us. This puts us in a position to successfully treat for important commercial advantages. Our export trade is now in a most promising state, is increasing rapidly, and it is the part of wise statesmanship to foster it by all honorable means.

The Brewers

The 38th annual meeting of the United States Brewers' Association met at Atlantic City, N. J., last week. This great money-making fraternity promptly disclaimed any intention to help carry on the war by agreeing at once to increase the price of beer by the amount of the tax. The president's annual address stated that the consumption of beer in 1897 amounted to 34,423,094 barrels. That is less than the consumption for 1896 by 1,403,000 barrels. One of the recommendations made to the Association is in these words: "It is about time to re-establish systematically and maintain the personal relations which in former years existed between the brewers and their representatives in Congress." The brewers were very much in evidence to prevent the recent increase in the tax, and the finance committee reported an expenditure of $34,049.80 during the year. The brewers put themselves on record as a good deal disturbed by the growing disposition of legislatures to enact laws interfering with their right to use whatever ingredients they pleased in making beer. They condemned the Tillman Dispensary act of South Carolina and various other laws which, while proclaiming them failures, they are anxious to have repealed.

An International Bank

If we are to make a successful bid for the trade of the South American Republics, it is essential that adequate banking facilities be provided in advance. Great Britain owes much of her foreign commerce to her liberal provision in the way of banking institutions. One of the chief recommendations of the Pan-American Congress was in behalf of an international bank. It is gratifying to know that the Senate has passed a bill providing for such an institution, with a capital of $5,000,000, which may be increased to $25,000,000. While the provisions of the bill are broad enough to enable any capitalists to establish such a bank, it is not likely that more than one will be organized. Should the success of that one warrant others, they will come along in due time.

A National Bankruptcy Law

A bankruptcy law has long been needed, but the abuses under the old law were so extravagant that public opinion was very sensitive to any further attempt at legislation. Senator Nelson succeeded in getting a very objectionable bill through the Senate last summer, but the House substituted a better one, and secured votes enough to pass it. Conference committees have arranged a compromise, which, it is hoped, will prove acceptable to both houses. Singularly enough, one of the points of dispute was the definition of insolvency. Under the common law a man is adjudged insolvent when he cannot pay his debts as they fall due; under this bill he is to be considered insolvent when his property, at a fair valuation, is not sufficient to pay his debts. The bill provides that no one can be thrown into bankruptcy unless he is insolvent, and specifies five conditions under which a debtor may be forced into bankruptcy. It declares that no man shall be granted release from his debts unless he can show that he has dealt honestly. It is hoped that the result of this bill will be to remove some of the pronounced opposition against bankruptcy laws, and that it will enable honest debtors to effect a prompt settlement with their creditors.

The War News of a Week

Santiago has been, and still remains, the central point of interest. The marines landed on the shores of Guantanamo Bay were forced to wage a hand-to-hand contest for several days, at a great disadvantage. Most opportunely they were joined by a force of about 1,500 Cubans, who proved themselves good fighters. With the "Texas" and two or three smaller ships to shell the woods where the Spaniards were known to be lurking, the marines were able to maintain their first foothold on Cuban soil. The Spanish loss is estimated as high as 200; our loss was trifling. Gen. Garcia has reported that there are 9,000 Cuban soldiers in the vicinity of Guantanamo. If the other 7,500 are as good fighters as the 1,500 who came to the relief of the marines, there will be no necessity for sending a second expedition to capture Santiago. The Spanish report 36,000 infantry soldiers and 2,000 cavalry in Santiago and the neighboring province of Puerto Principe; but this force has probably been increased by detachments from Havana before this time. Gen. Shafter is now disembarking at Guantanamo, and active operations will immediately follow. There will be desperate fighting, but it hardly seems possible that Santiago can successfully resist the United States forces now opposed to it. Admiral Sampson, while waiting for the army, has secured possession of the bay of Guantanamo, has inflicted material damage upon the defences of Santiago, and has kept up the enthusiasm of the officers and men under his command.

Admiral Sampson has officially reported that the dead bodies of our marines were "barbarously mutilated" by the Spaniards. Hobson and his companions were taken to the Morro (Santiago), so that our ships refrained from firing on that fortification. The Spanish Government has finally refused to exchange Hobson. These things emphasize the fact that Spain is living in the Dark Ages and that she is unfit to govern in peace or war.

The first expedition to the Philippines is probably disembarking at Manila by this time; the second is well on its way; and Gen. Merritt is collecting troops and material for the third and last. The insurgent chief continues his vigorous campaign, and has evidently disheartened the Spanish land force. The Spanish commander-in-chief sends gruesome reports of the condition of Spanish affairs, and has no hope of recovering the islands. There are rumors of an officiousness on the part of Germany at Manila that may cause an international disagreement; but the people of the United States have faith in the man who signalled to his ships on the morning of the famous battle: "Keep cool, and obey orders."

The first steps have been taken to fit out an expedition to Porto Rico, but nothing is likely to be undertaken until Santiago is captured. It may turn out that more troops will be needed there, and the troops destined for Porto Rico, according to present plans, would be immediately available to re-enforce Gen. Shafter.

The Cadiz fleet, which is under the command of Admiral Camara, sailed on Thursday. Various places were named as its destination, but it made its first appearance at Carthagena. On paper it is a very formidable fleet; as a matter of fact it contains several good ships, but its presence need not be expected at Manila, nor in the West Indies, nor yet in Boston.

GLADSTONE'S RELIGION

WRITING in the June *Contemporary Review* of Mr. Gladstone's theology, his friend, Mr. G. W. E. Russell (son of the late Earl Russell), says of him: "The religion in which he lived and moved and had his being was an intensely vivid and energetic principle, passionate on its emotional side, definite in its theory, imperious in its demands, practical, visible and tangible in its effects. It ran like a silver strand through the complex and variegated web of his long and chequered life."

This pronounced religiousness of the man, now generally admitted and as universally admired, was not all gain. As the chief minister of a great government and leader of a great historic party, it often hampered him, drove him from office as in 1845 and 1857, scattered his political followers, and brought against him the charge of timidity where he was only courageously and immovably conscientious. In 1838, when he wrote his first book, "The State in its Relation to the Church," his great assumption was that the State had a conscience. It was in his strenuous attempt to maintain and exemplify that proposition that most of Gladstone's political difficulties arose. And it was, also, as standing on this plank of his political platform that he achieved the grandest triumphs of his life. His power over the English democracy maintained in his retirement and to his dying moment was not owing to his eloquence, great as it was, or to his extraordinary mastery of government finance, or to his acknowledged skill and success in the management of Parliament,or even to the large and conspicuous part Providence had assigned him in directing and controlling the destinies of his nation; but rather to his power to arouse and command the popular conscience. "Time and Almighty Truth are on our side," he was wont to say to his exulting opponents, even in the trying moment of defeat. "By their aid we will eventually carry the banner of triumph unstained without rent or tatter through the storm."

This enthronement of conscience and scrupulous recognition and maintenance of her claims was the foundation-stone of his manhood and was early laid, his mother, who was a devout evangelical Christian, doubtless assisting at the deeply solemn and significant ceremony. If there be such a thing as "a soul naturally Christian," as Tertullian insisted (*anima naturaliter Christiana*), young Gladstone was one. "At Eton," said Bishop Hamilton, one of the saintliest of English bishops, "I was thoroughly an idle boy; but I was saved from worse things by getting to know Gladstone." Speaking of him in Oxford, the late Cardinal Manning said: "Gladstone was nearer being a clergyman than I was. He was, I believe, as fit for it as I was unfit." Had not parental pressure intervened at this stage, both the history of England and the history of the English National Church during the last half century must have been very different from what we now know them to be. As it is, while consenting in concession to his father's wish to devote the larger part of the energy of his thought and life to political affairs, he still achieved a name and an influence in the sphere of religion and theology which thousands of clergymen, even the most studious and eminent, might envy. "No ecclesiastic I have ever known," says one enjoying large acquaintance with ecclesiastical dignitaries, "made on me such an impression of sanctity as Mr. Gladstone." "The dignity, the order, the simplicity," remarks another, "and, above all, the fervent and manly piety of his daily life, form a spectacle far more impressive than his most magnificent performances in Parliament or on the platform." "He was, first and last and in the innermost core of his being," says Mr. Russell, in his noble tribute to his departed friend and political chief, in the *Contemporary*, "an evangelical, clinging, with the strong and simple assurance of a childlike faith, to the great central realities of personal sinfulness and personal salvation through the Cross of Christ. In this faith he lived from his boyhood up to the eighty-ninth year of a life spent in the most engrossing and distracting of secular occupations."

THE LIFE MORE THAN MEAT

A DISTINGUISHED preacher in the commercial metropolis of Scotland has inaugurated a special series of Sunday evening sermons by laymen of recognized standing in law, literature and science. The lay sermons grapple frankly and fearlessly with present-day problems, and the solutions they offer are attracting widespread attention. Some of them are eminently practical and forcible. The other Sunday evening Professor Smart discussed the question, "Is not the life more than meat?" Assuming that there is a divine purpose in the universe, he asked if any conclusion towards it could be drawn from the phenomena of wealth. A moral life is scarcely possible for the majority of mankind unless the provision for man is sufficiently above subsistence level to allow the average man the chance of escape from mere animal life. All over the countries inhabited by the Anglo-Saxon race there need be no hesitation in believing that an equal division of the national income would place each family above that subsistence level. Facts and figures prove beyond doubt that but for laziness, vice and drink, and the contagion from these that unhappily fall on innocent people, poverty need not now be the condition of any large numbers.

Prof. Smart proceeded to prove his personal belief that the measure of increasing comfort vouchsafed to man should be interpreted, not as antagonistic, but as essentially favorable, to the development of the spirit of man. It is true that with the growth of wealth comes the temptation to make wealth an end instead of an instrument. But this temptation has to be steadfastly and strenuously resisted, for the right use of increasing comfort is the development of the spiritual being. It is important to recollect the subordination of wealth to man in economic science and life. Man in this country falls heir to thousands of millions of accumulated wealth. He works on this, lives by this, and passes it on to his successors. So the conviction seizes the mind that wealth is but the raw material of man, and that the normal man is not a person who begins to live after his work, but lives while he is working and reproducing what he consumed. The problem for moralists and economists alike is what to do with the working life. This was what the Master meant when He said, "Is not the life more than meat?"

Looking at the working world, one is struck with the difference between the life of the professional classes and that of artisans and laborers. The former is a life of constant growth, of gradual realization of capacity, of eternal hope, for the riper the thinker the stronger is his belief that he cannot know one thing perfectly without learning everything, and so the confidence grows in him that in some other life he will go on in the study of God's infinite universe. But with the ordinary working-man it is widely different. The most striking fact about him is that he gets no further. When he reaches a certain standard, there is nothing further for him to attain to. The only result of his work for him is his wage. The only hope in it is that as it rises he will have a larger opportunity to live a congenial, rational and growing life after the hours of toil.

Now, why should the professional man find his life in his day's work and the working man find it only after his day's work? Is not the difference deeper than the nature of the work — even in the spirit of the work? In the professions, from the lowest to the highest the idea is not that of earning a wage, but of doing good work. The expectation of the world is that the self-interest of the individual must be subordinated to the larger interest of those for whom he works. That expectation is justified, for the professional man has a consciousness of an end and purpose in his daily work. The purpose is service to humanity, and with the consciousness come the attendant ideas of duty and pride in the work. Why should not industrial life develop the same spirit? Its fierce struggle of inter-competition, of conflicting self-interests, has in it something that differentiates it altogether from the competition of animals. That something is that the competition is of the nature of disguised co operation. It is the competition of an army of producers and factors of production which competed with each other in order to make wealth for each other. After all, then, the industrial life is precisely like the professional life except in that it is not consciously embraced as the service of man. An end that is good in itself becomes moral the moment it is recognized and adopted as a conscious purpose. Therefore the good life which everybody sees in the profession becomes possible for every trade the moment it recognizes its true meaning. With that recognition the old pride will return to the sons of toil — pride in their dirty hands and greasy clothes, and pride in the goods they produce. The difference between the professions and the trades will break down when the wage is looked upon as the measure and stamp of a service done to humanity, and daily labor will stand out definitely as

part of the religion of those who labor.

The message we have endeavored briefly to outline is a word in season for our generation. It deepens respect for all life, and ennobles all honest toil. The Incarnation hallows every department of human activity. He who sweeps a street is fulfilling his purpose in creation as surely and as honorably as he who rules a kingdom, if he sweeps the street for the glory of God and the welfare of humanity. The artificial distinctions between professions and trades fade into thin air when we grasp the far-reaching significance of Christ's principle — "The life is more than meat, and the body than raiment."

Henry O. Tanner, The Artist

THE artistic career of Henry O. Tanner, whose painting, "The Raising of Lazarus," was recently bought by the French Government and hung in the Luxembourg, is that of a man born outside the leisure classes, and having from childhood to contend against poor health as well as poverty.

He was born in Pittsburg, Pa., thirty-eight years ago, his father — now Bishop B. T. Tanner, of the African Methodist Episcopal Church — being then an humble itinerant preacher. The spark that lit the slumbering artist soul was the seeing an artist sketching in a city park during one of the boy's rambles. He paused, gazed long and thoughtfully at the delineation growing under the skilful touches of the artist, and then making his way home, startled the family by rushing in, exclaiming, "I can do that!"

From that he began. His first regular instruction was obtained at the Philadelphia Academy of Fine Arts. His vaulting ambition to become a master was often met by the ill-suppressed smiles of those who saw no reason why a sickly Pennsylvania youth, poor, and a Negro at that, should be the first of the Nazarenes out of whom good should come. And so they smiled. Even his own associates thought he could devote his time to something "practical" with greater advantage to his fortunes and better prospect of succeeding; but he had too lofty a purpose and too great monitions of his own capabilities to regard the slings and arrows of outrageous fortune that go with dun poverty and a brown skin.

He was compelled to work for his living by day and study at night. After completing his Academy work, he went to Florida and Georgia to study, in the first, Southern semi-tropical scenery, and, in the other, Negro life in its proper setting. He also attended Atlanta University to improve his literary stores. To the period of sojourn in the South belong some paintings of Florida scenery and some studies of life and recreations of the Negroes, notably "The Banjo Lesson." "The Bagpipe Lesson," an exquisite depiction of Scotch peasant recreation, is a companion piece for "The Banjo Lesson." This picture has been much praised for the successful way in which Mr. Tanner has handled the light, it being filtered down in mottled flecks through the leaves of the trees under which the old music teacher and his puzzled pupil sit.

The merit and individuality of the young artist's work finally came under the observation of Dr. J. C. Hartzell, of Cincinnati, and through his interest and efforts, strongly re-enforced by Mrs. Hartzell's activity, an exhibition of Tanner's paintings was given in that city, to the delight and astonishment of connoisseurs and art patrons. He was introduced to many wealthy people. Mrs. Hartzell urged him to go abroad for further study, and finding poverty was the only thing in the way, she lent him money from her own purse, and, as Mr. Tanner expressed it to the writer last summer, "turned Cincinnati up" to find appreciative purchasers among her friends for his pictures. Arriving in Paris, he devoted himself assiduously to his art, receiving training under the greatest painters in that city of great painters. "The Raising of Lazarus" is the fruit of his faithfulness to drudging detail, as well as the triumph of genius. For one thing above all others characterizes his methods — a faithful, plodding, continued expenditure of time, strength, and nerve-force on every point — even the smallest — of the thing in hand. There is no miracle in his success. Given the artistic instinct or afflatus, all the rest of Henry O. Tanner's triumph will be found in careful regimen, regular habits, hard work, close observation, and a substitution of the night lamp in the studio for the blaze of the *salon* on gala occasions.

Among his paintings receiving praise, besides those already mentioned, are: "The Lion's Head," at Hampton Industrial Institute, Va., "Daniel in the Lions' Den," and an ocean scene painted, as Johnson's "Rasselas" was written, in a few days to raise money for urgent needs. It was sold by Earle, of Philadelphia, for $500.

The variety of subjects in even the few pictures named in this article gives some idea of the catholic range of Mr. Tanner's creative fancy; but a study of the influences that have shaped his life and fed his bent, does much to point out his most effective field in the future. While the *manner* of an artist is primarily innate and egoistic, modified, of course, by his school, the *matter* of his subjects grows out of his experience; but it is the manner and not the matter that makes him. As to the class of subjects his brush will essay in the future, his early religious training in a minister's home renders it all but certain that they will be sacred and religious. Yet this cosmopolitanism of subjects was not arrived at in Mr. Tanner's case without a struggle to break from the provincialism of race contemplation so alluring to one of a class occupying a highly inflamed place in the social body.

Mr. Tanner has always set for himself difficult tasks. His "Banjo Lesson," "Bagpipe Lesson," and "Daniel in the Lions' Den," get their merit chiefly from the masterly way in which the light falling upon the objects is handled. This light comes from above, and falls upon deepest shadow. In this respect the French picture is an evolution. The light is from lanterns in the tomb, and the effect given is a revelation. Our artist is very conscientious and takes nothing for granted, having early come into the belief that there are no trifles in art, though much minuteness. As an illustration of his method: He went to Egypt and Palestine before painting "The Raising of Lazarus," that he might gain topographic accuracy and a correct idea of Eastern customs and costumes. In addition to that, he wished to take the plunge bath into the Oriental spirit so that he might be a Jew while painting a Jewish subject.

Personally, he is of frail physique, and has always had to dose and diet himself to maintain working energy. To a full, well-rounded upper head, surmounted by a shock of dark-reddish hair of the type called "frizzled," he adds a lower face of small and delicate chiseling deeply lined by thought, care, and ill-health. He would not be a striking figure in any gathering. It is said that when one of his pictures, hung in the Philadelphia Academy, was awarded a prize, he called a few days afterwards and began to inquire about the picture and the prize. The attendant, supposing him to be some officious servant, asked sharply, "Well, what is all that to you?" "Oh, nothing," said Mr. Tanner, "only I painted the picture."

PERSONALS

— Rev. Clark Crawford preached the baccalaureate sermon at the University of Southern California.

— Rev. W. P. Stoddard delivered the address before the senior class at Simpson College, Indianola, Ia.

— Rev. P. Ross Parrish, of Romeo, Mich., will supply the pulpit of St. Mark's Church, Brookline, during the entire month of August.

— Dr. D. W. C. Huntington, presiding elder of Beatrice District, Nebraska Conference, has been elected chancellor of Nebraska Wesleyan University.

— The *Christian Standard* of Philadelphia presents in last week's issue an excellent portrait of the late Rev. Charles Munger and a lengthy editorial tribute.

— On Tuesday afternoon, June 14, at the residence of the bride's father, Mr. John S. McLean, No. 7 East 631 St., New York city, Rev. W. J. Thompson, pastor of Grace Church, Worcester, was united in marriage with Miss Mary Stover McLean. The ceremony was performed by a classmate, Rev. C. W. Skinner, assisted by Rev. Andrew Longacre, D. D.

— Prof. G. K. Morris, D. D., of the School of Theology, Boston University, accompanied by Mrs. Morris, has sailed from New York for Naples. They will spend ten weeks traveling in Southern Italy, Switzerland, France, and England.

— The *Northwestern* says: "Rev. P. S. Mather, of Montfort, Wis., delivered the Memorial Day address at Mineral Point, Wis., May 30. Bro. Mather is the oldest effective preacher in West Wisconsin Conference and has an excellent war record."

— In Medford, on June 14, Rev. George S. Chadbourne, D. D., pastor of the Medford Church, was united in marriage with Mrs. Martha M. Ransom, of that place. Bishop Mallalieu performed the ceremony, assisted by Rev. J. P. Chadbourne, son of the groom.

— The *Western* notes in its last issue: "Our parsonages are well represented in the Volunteer Army. Dr. Jesse B. Young's only son, two of Dr. Washington Gardner's three boys, two of Howard B. Westervelt's sons, one of Dr. Edward Whitlock's, one of Carlisle B. Holding's, one of J. C. Schaal's, are among the 'Boys in Blue.'"

— Rev. Alliston B. Gifford, the popular pastor of our church at West Brookfield, was married on Wednesday, June 15, to Miss Florence O. Miller, at Ivoryton, Conn. Mr. Gifford is very much beloved by the people he is serving for the third year, and his bride is an accomplished young woman who was a classmate at East Greenwich, '94.

— Rev. G. G. Winslow, of Belfast, Me., writes: "Mrs. Olive A. Gross, of this city, wife of the late Rev. S. S. Gross, of East Maine Conference, departed this life, Sunday morning, June 12, aged 47 years. Her illness of several weeks was borne with Christian fortitude. She leaves one son and a daughter, for whom we bespeak the sympathies of the church."

— Rev. Hugh Johnston, D. D., of the First Church, Baltimore, preached the baccalaureate sermon to the graduating class of St. John's College, Annapolis, the State University of Maryland. This institution conferred the degree of D. D. upon Rev. C. W. Baldwin. Dr. Baldwin is a graduate of Yale, and is presiding elder of West Baltimore District.

— Christopher Karcher, a member of the Dorchester Church, has occupied the position of patrolman on the Boston police force for the past twenty-seven years. On Wednesday of last week, at his own request, he was given a well-earned retirement on a life pension of $600. He is a class-leader in the

church and one of its most worthy members. He is a veteran of the Civil War, having served three years in the defence of the Republic. He has for years been popular upon his "beat" in the Dorchester district, especially among the school-children, for whom he has always a kind word.

— Rev. Dr. H. W. Bolton, recently of Chicago, succeeds Rev. Frank De Witt Talmage as chaplain of the Second Illinois Infantry.

— Naval Constructor Hobson, the hero of the "Merrimac" exploit, was president of the Young Men's Christian Association at Annapolis.

— Rev. E. S. Johnson, secretary of the Northwest Iowa Conference, and pastor at Mapleton, has been appointed chaplain of the 53d Iowa Volunteers.

— Rev. Samuel Krell, pastor of Audubon circuit, Des Moines Conference, has enlisted as a private in the Fifty-first Iowa Volunteers, which has been ordered to the Philippines.

— Rev. Luther Freeman, of Portland, Me., gave the annual address before the Alumni Association at the Commencement of the Vermont Conference Seminary, at Montpelier, on Tuesday, June 15.

— Rev. G. S. Butters, of First Church, Somerville, is to preach the baccalaureate sermon before the graduating classes of the high schools in that city, Sunday morning, June 26.

— W. L. Edison, the twenty-one-year-old son of Thomas A. Edison, who has worked in his father's laboratory at Llewellyn Park for the past three years, has enlisted in the United States service.

— Prof. Olin A. Curtis, D. D., of Drew Theological Seminary, is under appointment as chaplain of the U. S. Cruiser "Badger." He joined his ship last week in this city, having enlisted for three months.

— We are happy to announce that Mrs. Lucy Rider Meyer is now rapidly regaining her accustomed health. She has been able to prepare a new book on deaconess work, which will shortly be issued.

— Rev. and Mrs. Hosea Hewitt, of Wilton, Me., will celebrate the twenty-fifth anniversary of their marriage on the 24th of June. ZION'S HERALD proffers most cordial congratulations on this auspicious occasion.

— We regret to learn that Rev. Dr. Josiah Strong retires from the secretaryship of the American branch of the Evangelical Alliance. The resignation is said to be due to the differences between the purposes of the secretary and the objects of certain supporters of the Alliance. Dr. Strong has done an epochal work for the Alliance.

— Robert Smalls, who was appointed by the President last week Collector of Customs at Beaufort, S. C., is a colored man who has had a notable career. He was born in 1839 and reared in ignorance in that State. He was a sailor, and learned as a pilot various bays and harbors and channels of the southern Atlantic coast. In 1861 he served on board the steamer "Planter" in the Confederate service, and when the opportunity opened, he seized the boat and guided it to the United States fleet outside the harbor, thus entering the Federal service.

— Chaplain Harry W. Jones, U. S. Navy, had the very unusual experience of being twice fired at while he was consigning to the grave the bodies of Assistant Surgeon Gibbs and the two marines killed at Caimanera. The service was stopped and the Spaniards driven off. It was resumed as soon as possible, but before it could be finished the Spaniards again made an attack. Chaplain Jones never flinched, but proceeded with the service as if the fire of the enemy were an accompaniment with which he had been familiar all his life. He is one of the younger chaplains, was appointed from New Jersey, and is a member of the Baptist Church.

— President Andrews of Brown University will visit Atlanta during the coming Confederate Veterans' Reunion, and will lecture on the life and character of Robert E. Lee. He will go at the invitation of a large number of Confederate camps throughout the South, and his lecture will be one of the most prominent features in connection with the reunion.

— Rev. S. P. Cadman, of Metropolitan Temple, New York; Rev. E. H. Latimer, presiding elder of Olean District, Genesee Conference; Rev. J. D. Phelps, of Plymouth Church, Buffalo; and Rev. W. E. Clark, of Highlands, N. Y., were honored with the degree of Doctor in Divinity, at the Commencement of Syracuse University last week.

— The Methodist Church in Saxonville was beautifully decorated with flowers on the occasion, the afternoon of June 14, of the marriage of the daughter of Rev. and Mrs. John Peterson, Miss Effie M. Houghton, to Dr. Granville E. Hoffses, Boston. The ceremony was performed by the father of the bride. A reception, which was largely attended, followed at the parsonage on Elm St.

— Miss Josephine O. Paine, for the past six years a faithful and efficient missionary of the W. F. M. S. at Seoul, Korea, has returned to America for a brief furlough, and is now at her home in Egleston Square. Miss Paine is the picture of health, and is enthusiastic about her work among the Koreans. Our readers will be glad to know that she will speak at many of the camp-meetings in New England this summer.

— The editor of the *Nineteenth Century*, in writing in the June number of "Gladstone as a Contributor," brings out very forcefully the many-sidedness and the striking contrasts in this great man. Speaking of his judgment of his own articles, the editor says: "His personal modesty about his contributions was extreme, and almost abashed one, so sincerely anxious was he for editorial suggestion and criticism. Nothing in him was more remarkable than this absolutely genuine personal modesty in the presence of his own unrivaled gifts." But speaking of the unchangeableness and positiveness of personal conviction and action when once his duty was made clear to him, the editor says: "No pope, indeed, was ever more infallibly certain and immovable than Mr. Gladstone when once he had become convinced that such or such a course was right and true. It was then 'borne in upon him' as a duty. As the chosen and official leader, for instance, of a free people, he felt that he was the appointed instrument of Heaven, and would act as if ordained to an arch-priesthood which nothing earthly could shake."

BRIEFLETS

By some inadvertence it was stated in our editorial of last week on "Mrs. Eddy's Latest," that the first syllable of the word "pantheism" was the Greek article *pas*, meaning "all." It ought, of course, to have been, the neuter form of the Greek adjective *pas, pasa, pan*, meaning "all."

Relative to the charge that something like one hundred thousand dollars of the $280,000 which was received by the Methodist Episcopal Church, South, from the United States Government in payment for Book Concern property appropriated during the war, was paid to a claim agent, the *Christian Advocate* of Nashville says in the last issue: "Neither the committee nor the Book Agents, acting for the church, have anything to conceal. Investigation is courted, and, from present indications, investigation will follow. Until the matter is thoroughly presented, and all interested parties are heard, justice and charity demand that good men suspend their judgment."

Will not each of our ministers inform his congregation, next Sunday, of the "Special Offers" to new subscribers which are made elsewhere? In this way they will not only helpfully serve their own paper, but their church and themselves.

The able and discriminative paper which Dr. T. B. Neely, D. D., read before the Philadelphia Methodist Preachers' Meeting is to be published in the *Philadelphia Methodist*.

We share with our readers the following appreciative letter received from Rev. Geo. A. Phinney, of Cambridge: "I have just read your editorial on Dr. Clark. I wish to thank you for giving space to his picture and to a tribute. He will have great rejoicing in heaven as he sees the abundant fruit of his half-century of marvelous preaching and holy living. I was converted when a lad twelve years of age in Meridian St. Church, East Boston, at the same time that my sister, your pastor's wife, Mrs. Butters, fifteen months younger than myself, was converted, and this great event took place at the close of one of the appeals of Dr. Clark coming as an unction and a classic to our ears. We have had great men in the New England Conference, but, for all in all, William R. Clark has never been surpassed."

We received, on Monday morning, the following note, written June 9, which will be read with interest by Dr. J. W. Hamilton's many friends: "We are out again from the under world, and sailing along the southern coast of Ireland. We have had a world all our own for more than a week. We have had it much our way. There has been no Jonah on our boat; the winds have favored, and we are coming into port with joyous faces. We have had four meals a day, and stayed by them as closely as the purser has stayed by our tickets. The English captain has kept us from harm with a bit of bunting. We have sung 'God Save the Queen' and 'America' as if every day was the Fourth of July. We crossed the bar to find our pilot out at sea, and he has been on 'the bridge' eight days. The captain gave me the English service on Sunday, and Bishop Fowler preached for twelve minutes. We land at Queenstown near 8 o'clock tonight. Bishop Fowler preaches in Dublin on Sunday, and I in Belfast."

A correspondent of the *Advance* of Chicago, writing from Tampa, Fla., says: "General O. O. Howard has been retired from service in the army on account of age, but nothing can retire him from the Lord's service. He has been making some enthusiastic addresses in the city over the work among the soldiers in the camps at Chickamauga and Tampa. The General says that it was at Tampa that he was converted, forty-one years ago, while chief of ordnance. In the meetings at that place a tent large enough to shelter an audience of 1,000 soldiers has been used, and the success has been very marked. An old soldier says that he has not seen anything like it for years, the regulars being specially affected. Major Whittle and Rev. R. A. Torrey, of the Bible Institute, led the meetings."

Bishop Mallalieu is receiving a large response to the suggestion relative to temperance services on the Fourth of July. Exercises suitable for such occasions may be found at the office of the Massachusetts Total Abst-

nence Society, 36 Bromfield St., and samples will be sent at call.

Very much may be done by the friends of this paper to increase its usefulness if they will take advantage, promptly, of the "Special Offers" which appear in another column. There are many churches in which, by a little earnest effort, from ten to fifty new subscribers could be obtained. Let a general and hearty effort be made in all our borders.

The *Independent* of last week says with much force: "After this war is over, let us have a union of Northern and Southern Presbyterians, of Northern and Southern Methodists. Congress has removed the last of the disabilities that grew out of the Civil War; let the churches follow not too far behind the world."

Baker University, Kansas, Dr. L. H. Murlin, president, has just celebrated the fortieth anniversary of its establishment. On Commencement day Dr. C. N. Sims delivered the address to the graduating class.

For the month of July the League and the Deaconess issues will exchange dates; that is, the League number will appear the second week, and the Deaconess number the last week, in July.

During the absence of Bishops Fowler and Walden, Bishop Mallalieu will have charge of the following Conferences: Maine, East Maine, Kansas, North Indiana, Lexington, Wyoming, West Virginia, Austin, Texas, West Texas, and Southern German.

The religious paper is the minister's best assistant; it preaches for him not one day in the week, but upon all the days of the year. It makes more and better hearers on Sunday, more intelligent supporters of the ordinary means of grace, and cultivates mental alertness and sympathy in all the work of the church. Under the "Special Offers," announced elsewhere, it is made easy to increase such a reading constituency in all of our churches.

In a crowded square of San Francisco a fountain has been erected to the memory of Robert Louis Stevenson and upon it is this inscription, taken from the author's Christmas sermon: "To be honest, to be kind; to earn a little and to spend less; to make upon the whole a family happier by his presence; to renounce where that shall be necessary, and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim conditions, to keep friends with himself — here is a task for all that a man has of fortitude and delicacy." Rev. R. F. Horton, D. D., of England, the distinguished Congregational minister, writes a fine homily upon this inscription, interpreting the profound and practical significance of each clause. Especially pertinent and forceful is his comment upon the sentence, "To keep a few friends, but these without capitulation." Dr. Horton says: "Certainly, for an ill-world lays siege to our friendships, and ceases not day or night to demand their surrender. If you will have friends you do not fight for, or starve for, or suffer for, you will have none. Nay, they are scarcely friends in the true and tried sense until you have refused capitulation for them, and chosen death for yourself."

In our New York letter on page 780 is an appreciative reference to the great work which Dr. Cadman, of the Metropolitan Temple in New York, is doing. The denomination at large is benefited in this result as an illustration of what it is possible to accomplish in even these days on strictly evangelistic and spiritual lines. We note, therefore, his judgment upon a matter which has occasioned some honest differences of opinion. In a letter received last week he writes: "I was in deep sympathy with your observations anent the unsatisfactory conditions prevalent among the young people of Methodism. You are right in the diagnosis. The Epworth League is failing to touch the deeper, stronger life of our young people; there is a regrettable absence of genuine spiritual culture; and so long as this is the case, we shall suffer. But this has been caused, in part, by other things, which I will not here enumerate."

One of our faithful ministers in New England writes "to warn his brethren to be on the lookout for smooth-speaking emissaries of the Mormon persuasion who are just now seeking for opportunities to promulgate their doctrine through the Christian Church. One of them has been in this vicinity lately. He introduced himself as Elder H——, and requested the use of the church for the purpose of delivering a 'missionary address.' Sometimes the unsuspecting minister or trustees, as the case may be, are liable to be caught by this innocent manner of putting the request." Our informant goes on to say that in visiting an out-appointment of his charge he found that this man had been granted the privilege of speaking on the ensuing Sunday. However, he secured the withdrawal of the announcement, and closes his communication with these fitting words: "The assurance of these spreaders of false doctrine is rather to be admired, and their method of work is calculated to 'deceive the very elect.' There is little fear, however, that their doctrine will meet with any degree of favor among our sensible New Englanders; but it grieves us to see the generous hospitality of our people so greatly abused."

The Epworth League and Missions

WE heartily approve the effort which is being made by the leaders in the Epworth League movement to awaken an intelligent and thereby permanently responsive interest in missions among the young people of the church. A special and excellent form of activity now demanding attention is what is known as "The Student Missionary Campaign in the Epworth League." In response to a request to that end, one hundred students in our institutions of learning have agreed to devote four weeks of the summer vacation to visiting different local chapters and making addresses, and in other practical ways seeking to develop an increased knowledge and devotion to the cause. All that these noble young men ask is the payment of the expense of travel and entertainment. The business office of the Student Missionary Campaign is located at Kenosha, Wisconsin, and all communications pertaining to the business and details of the campaign should be addressed to W. W. Cooper, Kenosha, Wis.

Bishop Ninde, president of the General Epworth League, addresses the following appeal to each of our ministers: "The tide of interest in the Student Missionary Campaign inaugurated by the General Cabinet of the Epworth League is rising everywhere. We beseech our pastors to co-operate with the campaign workers in organizing a missionary committee in the Epworth League chapters, and give their personal encouragement to diffusing the missionary literature ready at hand for that committee. The year of 1898 is the open door of Epworth League missionary opportunity. Let us enter the door, and organize in the Epworth League the greatest missionary propaganda the Church of Christ has ever known." This urgent communication should enlist a general and hearty co-operation.

In this connection we unreservedly commend the formation of what is known as "The Student Missionary Campaign Library." The following books are grouped in this library: —

THE GROWTH OF THE KINGDOM OF GOD. By Rev. Sidney L. Gulick. Illustrated. $1.50.

LIGHT IN THE EAST. By Bishop Thoburn. 85 cents.

THE CHINESE SLAVE GIRL. A Story of Woman's Life in China. By Rev. J. A Davis, formerly of Amoy, China. With Illustrations. 75 cents.

THE OFFICIAL REPORT OF THE THIRD INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, CLEVELAND, 1898. $1.50.

THE STORY OF PATON. Illustrated. $1.50

PERSIAN LIFE AND CUSTOMS. By Rev. Samuel G. WILSON, M. A. $1.25.

IN THE TIGER JUNGLE. By Rev. Jacob Chamberlain, M. D. Illustrated. $1.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. By W. Garden Blaikie, D. D. $1.50.

FOREIGN MISSIONS AFTER A CENTURY. By Rev. James S. Dennis, D. D. $1.50.

THE LIFE OF JOHN KENNETH MACKENZIE. By Mrs. Mary I. Bryson. $1.50.

JAMES GILMORE OF MONGOLIA. Edited by Richard Lovett. $1.75.

MODERN MISSIONS. By Bishop Charles B. Galloway. $1.

THE STORY OF THE LIFE OF MACKAY OF UGANDA. Told by his Sister. $1.50.

NEMORAMA' — THE NAUTCHNEE. A Story of India. By Edwin McMinn. 90 cents.

OOWIKAPUN; or, How the People Reached the Nelson River Indians. By Egerton Ryerson Young. $1.

HU YONG MI: The Way of Faith Illustrated. Autobiography of Hu Yong Mi of the China Mission Conference. $1.

From an official circular we subjoin these authoritative statements concerning this quite remarkable collection: —

"Missionary interest if it shall abide must be intelligent interest. The work of the Student Missionary Campaigner depends for its lasting success upon the planting of missionary libraries.

"The library has been carefully selected by a committee of prominent educators who are especially well informed as to missions.

"It contains sixteen of the very best modern missionary books.

"It will be uniform in size and binding.

"It lists at $20, but by buying the sheets from the publishers and having the books bound ourselves, we are able to sell it at the remarkably low price of $10.

"The library must be sold entire, and in no case will the set be broken.

"It can be ordered only through the business office of the Student Missionary Campaign.

"These libraries will be made only upon order, and all orders must be placed prior to Sept. 15, 1898.

"There is, therefore, but the one chance for the Young People's Society to purchase this library. It must be ordered through the campaigner. It must be ordered *now*.

"Student Missionary Campaigners are the only persons authorized to take orders for the Student Missionary Campaign Library.

"*Money must accompany every order*, and must be sent by money order, registered letter or draft on New York or Chicago, and must be made payable to W. W. Cooper, Kenosha, Wis.

"The library will be ready for shipment June 25.

"Orders should be sent in now to insure early shipment."

These volumes should be placed in the library of every Epworth League chapter for the use of all the members. Every minister would greatly enrich himself by purchasing and personally appropriating the data and inspiration contained in these books.

Our lamented friend, Dr. William Nast Brodbeck, was translated the 4th of February last; but for the February issue of *World Wide Missions* he had already written, on Jan. 17, one of the last exhortations to Epworth Leaguers that he was permitted to make, and which we adopt as an inspiration for this cause: "Epworth Leaguers should study the great missionary problem, cultivate the missionary spirit, pray for the success of every missionary endeavor, give liberally of their means for the advancement of our missionary enterprises, and be ready, at the call of God, to consecrate themselves to a missionary career."

A SOLDIER'S HEART

Where is the heart of a soldier,
His thought, his hope, and his dream,
When the rifles ring and the bullets sing
And the flashing sabres gleam?
Oh! not on the field of battle,
But far and far away,
His heart is living the old, old hopes,
While his sword is red in the fray.

Where is the heart of a soldier,
And what do the bugles wake,
And what does the roar of the cannon mean
When the hills beneath them shake?
Oh! not for him the glory,
And the dash and crash of war,
But his heart is away on a mission gay
Where they hear no cannon roar!

And there is the heart of a soldier —
A little home on the hill,
A white-faced woman, a little child,
That stand by the window-sill;
A little song and a little prayer,
And a wonder in the face,
And a "God save papa and bring him back
In the goodness of Thy grace!"

And there is the heart of a soldier —
Not on the field of fight,
But steeped in the dream of a saddened home
Where a window keeps its light,
That a soldier's feet may keep the path
And his way may homeward lead,
When under the flag of the freedom-land
He has wrought the hero's deed.

Yea, there is the heart of a soldier,
Where wife and baby are.
Though his eyes and his will may follow
The light of the battle star;
Though his hand may swing the sabre,
And his bayonet charge the foe,
The soldier's heart is away, away,
In the home where they miss him so!

— *Baltimore News.*

CHRIST ON THE HEART'S THRONE

REV. THEODORE L. CUYLER, D. D.

TWO rival kings cannot reign together in the same palace. Self and the Saviour cannot control the same heart. The essence of regeneration is a change of heart-rulers; no one is a genuine Christian until stubborn, sinful self has yielded, and opened the door to Jesus, and seated Him on the throne. If this process could be performed once for all, then a Christian life would be a simple and easy matter; but self is cunning and persistent in stealing back again — often in subtle guise and under smooth pretexts. So the door must be guarded continually. Keep thy heart's throne with all diligence; no man can serve two masters.

At certain rocky cliffs on the ocean-side curious mollusks may be seen sticking closely to the rocks. Each mollusk clings so tenaciously that the dash of the waves cannot tear it away. The secret of its hold is that the mollusk is empty; if it were filled either with flesh or air, it would be swept off immediately. This illustrates the spiritual condition of every sincere, conscientious Christian who has been emptied of self, and clings to the Rock of Ages by the law of adhesion. If that Christian allows pride or self-conceit to steal in, or if he begins to gorge himself with the sins of the flesh, he will soon yield to the waves of temptation and be swept away. Just as long as he is weak in himself, he may become immovable through Christ Jesus dwelling in him. "When I am weak, then am I strong," said the great apostle; that is, when Paul got emptied of self Jesus flowed in and endued him with power unto all long-suffering and joyfulness.

That is the conflict with us ministers every Sabbath: Shall self or our Saviour get into that pulpit? Shall the sermon be for our glory or His? Spurgeon tells us what a blessing to him in his youth was that text, "Seekest thou great things for thyself? seek them not;" and there are plenty of us who have had that text used as God's rod to rap us hard. All our best Sabbaths have been when Christ was in the pulpit, and self down under the stairs.

This is the battle which our people have to fight every day in the week — the endless conflict between self in some form and the claims of Jesus to the heart's throne. In the simplest things this rivalry comes up. When the bell for prayer-meeting rings, self has its ready excuse of fatigue, or bad weather, or attractions elsewhere; and unless these imps of self-indulgence are silenced, and Christ's voice is heard in the conscience, that church-member's seat is vacant, and his heart is the worse for it. What is true of his devotional duties is equally true as to his duty of contributing to the Lord's treasury. Self mutters the stereotyped pleas — "The times are hard," and "I can't afford it," and "There is no end to these calls of charity." No; there will never be an end to such calls as long as human misery and suffering and ignorance remain. The real trouble is that selfishness has got hold of the purse-strings, and the servant of Christ is trying to rob his Master. If Jesus has the heart's throne, He will hold the purse also; and giving will be a solid satisfaction even if it costs the surrender of many creature comforts. In great things and in small things a Christian's crowns are made out of crosses borne for Jesus' sake.

The world has been witnessing lately a magnificent object-lesson in the career of Gladstone. The genius, the eloquence, the scholarship, the executive ability of that wonderful man, owed their moral splendor entirely to the fact that Jesus Christ was enthroned in his capacious soul. The early hour of every day saw him at his devotions, and through every hour afterwards the first questions with him were — Is this measure *right*? How can I best serve the cause of humanity? What would my Master have me to do? Through all his long and illustrious career Gladstone marched by the "air line." The great Christian poet, Wordsworth, might have had the great Christian statesman of Hawarden as his ideal when he wrote his description of the "Character of the Happy Warrior." Especially does Gladstone answer to the portraiture in the closing lines of that majestic poem: —

"'Tis finally the Man who, lifted high,
Conspicuous object in a nation's eye,
Plays in the many games of life that one
Where what he most doth value must be won;
And while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause;
This is the happy Warrior; this is he
Whom every man in arms should wish to be."

Brooklyn, N. Y.

The numerical growth in Methodist Church membership has not been quite satisfactory of late, and the inquiry arises in some quarters whether the work properly belonging to the church itself which has been turned over to the Epworth League and the Methodist Christian Endeavor Society may not account for the falling off. The excellence of this work is recognized, but it is thought that it may in some degree divert men's minds from the channels formerly filled by the church, and that a revival of true religion must take place within the church itself rather than in its outside agencies, useful and beneficent as their activities are. — *New York Tribune.*

SIDE GLANCES AT THE PACIFIC NORTHWEST

"ARGUS."

METHODISM is easily in the ascendency in the Pacific Northwest, but the advancement of the general interests of the church is obstructed by the existence of a so-called "cathedral policy" in the cities. This condition exists particularly in Seattle, Tacoma and Portland. In Spokane the disparity between the churches is not so great. The "cathedral spirit" is stronger in Seattle, perhaps, than it is in the other cities named, and this is due largely to the geographical location of First Church and to the policy of the various pastors of that church. The building, an imposing structure with a spire and a bewildering display of architectural ornamentation, is located on the corner of Third Avenue and Marion Street, within three blocks of the business centre of the city. It can be reached from any part of Seattle or suburban points on electrics and cable cars for a fare of five cents. For many years before the present building was erected and long before the car lines were built, First Church was the only Methodist society in Seattle. Its membership was scattered all over the city, and in the struggle to make a strong organization the pioneer members became so devoted to each other and their church that they have remained faithful even down to the present, and the children have caught the spirit of their parents and still remain in First Church. Within the last twelve or fifteen years ten Methodist churches have been built in various quarters of the city and in the suburbs. The list includes Grace, Madison St., Haven, Battery St., Asbury, Trinity, Gilman Park, South Park, South Seattle, and Kirkland — all well located, but they suffer from the predominance of First Church, which in place of being a source of help and strength is a source of weakness to these societies. The expenses of First Church are such that as a matter of self preservation the members must be rigorously held, no matter where they live. A large percentage of the members live nearer one of the smaller churches than they do the one where they hold their membership; and it is a common thing for many of them to ride past the outside church and go "down town." In other instances Methodists excuse themselves from helping the neighborhood church on the score that they are "members of First Church," although they seldom render it moral or financial help. This state of affairs engenders a spirit of rivalry between the central church and the outside churches, and in times past has led to much partisan bitterness. The undertow of counteracting influence exerted by the central organization renders it difficult for the pastors of the smaller churches to make much headway in the development of their societies, and somehow they are apt to feel that the pastor of the central church is largely to blame. When Dr. Levi Gilbert was pastor of First Church he was a consistent advocate of the "cathedral policy." He held a rod of iron over the heads of the outside pastors and gave them to understand that they must let his chickens alone nomatter if

they did roost beneath the eaves of the neighborhood church and scratch gravel in the front yard. This led to a bitter difference of opinion between Dr. Gilbert and Rev. S. Alonzo Bright, who was then pastor of Trinity Church, and precipitated difficulties which subsequently developed into a Conference tangle, requiring the attention of Bishop Cranston for settlement. Dr. Charles Edward Locke, when pastor of the Taylor St. Church, Portland, was a believer in the "cathedral" policy, and insisted on holding members anywhere in the city. Dr. J.P. Marlatt, of First Church, Tacoma, came from an outside church in St. Louis and seemed to understand the situation at once. He dismissed members to the outside churches with a free hand, and First Church seems to have profited by the operation. This is probably due to the fact that some of the members who were thus disposed of were "dead heads" in the central hive and a real hindrance to the cause. By being brought under the authority of the nearest church they were compelled to arouse and go to work. Since the time of Dr. Gilbert the various pastors of First Church, Seattle, have more or less emphasized the "cathedral policy." Dr. Shanklin was fully as radical as Dr. Gilbert. The present pastor, Rev. E. M. Randall, has fully analyzed the situation, and while insisting on the maintenance of the large central church, he has managed to preserve brotherly relations between himself and his associates in the ministry. It is evident, however, that the situation is approaching a crisis. With the passing away of the older members and the growth of the city, the tide of influence will turn, as it has in other cities, and in a few years the suburban churches will be given the preference. This tendency is no cause for alarm, because it will result in a rapid development of the general interests of Seattle Methodism. First Church is admirably located for "down town" work along institutional lines, and for the accommodation of transients. The present pastor is confronted by the difficult problem of changing from a family church to an institution, and there are some indications that he is already quietly working the matter out. When this change is actually accomplished Seattle Methodism will take on new life and will make phenomenal progress.

* *

A few years ago Dr. D. McInturff, then pastor of First Church, Spokane, pursued a course of conduct that led to his summary removal by Bishop Bowman. He at once formed an independent organization which he named the People's United Church. There was an exodus from First Church, and for several months the stability of our society was considerably shaken. Meetings were held in a building near First Church, and for a time the new departure was prominent in the public eye. Dr. McInturff drew crowds to hear his discourses. His method of church government was novel and drastic. The papers gave him wide publicity. During the last year, however, the new departure has lost its charm, the apostate Methodists are returning to the parental fold, and the People's United Church has become quite an ordinary affair. Meanwhile, under the wise management of Dr. Cool, First Church has regained what it lost and is developing splendidly. It enjoyed an extensive revival last winter, and is now remarkably vigorous spiritually and financially. The moral of the incident is that in an independent effort a preacher may go up like a sky-rocket and come down like a stick. It is hard to improve the Methodist doctrine and polity.

* *

Rev. C. J. Larsen, whom Bishop McCabe sent into Alaska to open up work in that region, recently visited the coast cities in search of men and money for the purpose of developing Alaska Methodism. He spent some time in San Francisco, Portland, Tacoma and Seattle, and met with a measure of success financially, but had difficulty in securing men. Some time ago he wrote Bishop McCabe for money, and the Bishop wrote back and told him to get it "on the coast." Larsen has been doing his best, but he by no means secured the amount needed. Interest in Alaska has been greatly disturbed by the war with Spain. The rush has subsided and traffic is now a matter of ordinary routine. Of course there are thousands of men in Alaska who need looking after, and thousands more will go, but there will be little excitement about it. The unsettled state of public interest makes it difficult to raise money for Alaska missionary purposes. Larsen wants to place a man in charge of Dyea and Skaguay and Wrangel and Juneau. He says they must be capable preachers, because the men in Alaska now are of an educated class and will not tolerate "scrub" preachers. Larsen is having a boat built at Lake Bennett and expects to make a trip down the Yukon to St. Michaels, and then to Tacoma in time to meet Bishop McCabe in the latter part of September. It is a long and dangerous journey, but with care can be accomplished in midsummer. Young preachers who are anxious to find openings in the Northwest would do well to communicate with Presiding Elder Larsen at Juneau, or with Bishop McCabe.

* *

Chancellor Thoburn, of Puget Sound University, has returned from an extended business trip in the East, and is in the midst of a campaign for students. The University is enjoying a phenomenal growth. It now uses four buildings in the heart of Tacoma, and may be compelled to increase its accommodations for next year. Goucher Academy, at Monterano, a part of the University system, is doing well. It is advantageously located in southwestern Washington, and will soon develop into a valuable auxiliary to the University. Other academies are in contemplation.

* *

An Indian baby was the means of preventing a revolt from Christianity on the part of some of the Indians on the Nooksack reservation. Among those who wanted to return to the old Indian superstitions was one family in which an Indian orphan baby had been placed by Mrs. Brown of the Children's Home Society. The Indian foster parents loved the little one dearly, and the superintendent took advantage of this love to induce the man and woman to remain loyal. He told them that if they deserted Christianity Mrs. Brown would surely come and take the baby away. They were thus forced to choose between the child and paganism, and they chose the child and thereby remained true to Christianity. The action of this couple so influenced the other Indians that the proposed revolt did not take place. Thus through love for a baby a serious deflection and perhaps permanent injury to the Indian work was prevented.

* *

Attention is being given to the development of State Sunday-school work in Washington. During the last year twenty county organizations were formed, and thus far twenty-three of the thirty-four counties of the State have organizations. It is estimated that 83,000 children in Washington are outside of the Sunday-schools. This estimate is secured by the comparison of Sunday-school and day-school statistics. Rev. W. C. Merritt, of Tacoma, is the State organizer.

* *

Dr. P. B. Coustand and Mrs. Coustand, medical missionaries of the Presbyterian Church of England in Southeast China, are the guests of Dr. and Mrs. W. S. Harrington, of Trinity M. E. Church, Seattle, parents of Mrs. Coustand. Dr. Coustand has made several interesting addresses at Methodist missionary meetings. Another distinguished visitor is Miss A. Murcutt, of Sydney, Australia, organizer for the W. C. T. U. and a rescue worker. She is an eloquent speaker and will deliver lectures in the cities of the Pacific Northwest. Rev. O. B. Whitmore also recently visited the Northwest as organizer for the American Anti-Saloon League. Dr. A. J. Palmer, of the Missionary Society, will hold several meetings in Washington independent of Conference engagements. Bishop McCabe will preside at the Pacific Northwest Conferences in August, September and October. He will be well received and will doubtless be given numerous opportunities to tell about the "Bright Side of Life in Libby Prison."

* *

Some stirring reports will be made in the Annual Conferences this autumn, particularly along financial lines. Many of the churches have paid off burdensome debts in full or in part, and are in better condition financially than they have been for many years. In Seattle District alone the indebtedness on the churches has been reduced $9,000, and in all the districts something has been done. The same district reports more money in sight for missions at the present writing than was raised altogether last year. Current expenses and pastoral support are kept well in hand. Another year of financial improvement, and the Northwest will be in a fair condition to grow.

A HISTORIC CORRECTION

REV. WILLIAM McDONALD, D. D.

EVERY one is interested in knowing the exact facts in regard to our early Methodist history in New England. This leads me to correct some mistakes in the opening of a very interesting volume, "History of the New England Southern Conference, Vol. 3," just published. Rev. Dr. Bass, in the introduction, says: "Jesse Lee visited Rhode Island the first week in September, 1789, and preached in Charlestown the 31 of the month. This was the first sermon by a Methodist itinerant in the land of Roger Williams." This is a mistake, for Freeborn Garrettson had preached in Providence, April 18, 1787, more than a year and a half prior to this time. Mr. Garrettson arrived in Boston, on his return from Nova Scotia, April 13, 1787, and on the 17th left for Providence. He tells us that he found several in Providence "who loved the Lord Jesus." He was invited to preach in the Congregational Church, Rev. Mr. Snow's, whom he styles "a worthy and pious man." He preached twice, he says, to a numerous and attentive audience. These were the first Methodist sermons preached in Providence, or in "the land of Roger Williams."

The Doctor goes on to say: "The next year, on his way to the 'Old Elm' in Boston, he must needs go through this territory. He preached in Newport and Bristol, and also in Providence. Ten miles from Providence Lee met Garrettson and famous 'Black Harry,' returning from Nova Scotia. Garrettson and Harry visited Providence, where both preached, the latter to a congregation of more than one thousand." There are several historical errors here: (1) "Black Harry" was never in Nova Scotia with Mr. Garrettson, so could not be returning with him. (2) Garrettson was not on his way from Nova Scotia at this time, having returned a year and a half before. (3) This was not Mr. Garrettson's first visit to Providence, but his second. Mr. Garrettson tells the story of this meeting with Jesse Lee: "I rode about thirty miles, when I met Mr. Lee, and while we were sitting on our horses talking, an old gentleman rode up and asked

us to go to his house and preach that night. We went and had a comfortable meeting, and I also preached the next morning. After dinner we parted. Brother Lee consented to go to Boston and make a trial there until I could send another preacher." But what had Mr. Garrettson to do with sending Lee, a preacher, if he were just returning from Nova Scotia, where he had labored for three years? The fact is, Mr. Garrettson was at this time presiding elder of all the territory east of New York, and was on a tour of observation, with "Black Harry."

Speaking of Garrettson in 1789, some two years after his return from Nova Scotia, Dr. Abel Stevens says: "Garrettson had now Asbury's famous driver, 'Black Harry,' to accompany him." "With Harry he made a digression into New England as far as Boston." It was while on this journey that he met Lee between Boston and Providence. Garrettson writes: "We arrived in Providence about five o'clock, the bells rang, and I had an opportunity of preaching in good old Mr. Snow's meeting-house." This is evidence that he had been here before. He remained in Providence over the Sabbath, he says, "officiating all day for good Mr. Snow, and at six Harry preached in the meeting-house to more than a thousand people." He says he had a good time in Providence, "and left many in tears." These are the simple facts with reference to the first preaching by Methodists in Providence.

West Somerville, Mass.

EVENTFUL DAYS IN CHINA

REV. W. A. MAIN.

FOR the encouragement of the friends of missionaries in America, I wish to report some recent occurrences in connection with mission work on the Kucheng District, Foochow Conference. Here under the shadow of Hussang Mountain, where less than three years ago nine Christian missionaries were cruelly massacred by a vegetarian mob, and others were severely wounded, barely escaping with their lives; here in sight of that very spot is now being witnessed one of the greatest triumphs of Christianity that has ever been known in China. As then the world was made to shudder at the tidings of the sad and mournful event, so now the whole earth may rejoice in the victories of the Gospel in this place made memorable by the blood of so many martyrs. For several months past there has been a general spirit of awakening, revivals breaking out in a number of places. Our chapels are being filled with people who are eager and attentive listeners to the Gospel. About one month ago a great sensation was caused in Kucheng City by the conversion to Christianity of the most prominent and influential man in this whole region. He gives the clearest indication of being earnest and sincere in the step he has taken, having utterly abandoned his old life and being a faithful attendant on all the means of grace. He has voluntarily offered to support a teacher for a Christian day-school which will be opened in his own house. Owing to the position he occupies, his influence for good will doubtless be widely felt.

Believing that at this time a conference of the Christian workers on the district for prayer and counsel would be highly profitable, such a gathering was called at Kucheng City. By invitation, Dr. J. H. Worley, presiding elder of Foochow District, was present to help in the services. Dr. Worley is a stirring evangelist, and with his ready command of the Chinese language is able to work with great power and efficiency. This meeting, which has just closed, was from beginning to end a season of remarkable power and blessing. Many hearts were set on fire by the Holy Ghost and the workers who were present are today returning to their charges with their souls all aflame with love for Christ and zeal for the salvation of others.

During the course of the meeting Dr. Worley preached a sermon on tithing, setting forth in a very clear and forcible manner God's right and claim to a tenth of one's income. The people were asked to think and pray about it, and when in a following service a tithing pledge was presented and those who would willingly sign it were requested to do so, there was a grand rush, the people fairly crowding each other in their eagerness to register their names. On counting the names it was found that there were two hundred signatures. On the list are the names of twenty-four native preachers, all that were present. The list also includes a number of teachers, students, business and laboring men. On returning to their charges the preachers are all expecting to present the subject to their people, and as they become willing to tithe their income their names will be sent in to Kucheng City and enrolled as members of the "tenth legion." The depth of consecration implied in these preachers consecrating the tenth is better realized if it is remembered that their average yearly income is only about $30, a salary so scant that it is sometimes difficult to provide sufficient food and clothing for themselves and their families; yet with faith in God they bravely and joyfully take this step.

Previous to this meeting the subscriptions taken for pastors' support on the Kucheng District were more than double what they were for the preceding year. Now, with this new impetus along the line of Christian giving, greater advances than ever will be made in self-support, and it is probable that in a very short time most of our old work will be entirely self-supporting.

The Kucheng and Iong Bing Districts — of both of which I am in charge — comprise a stretch of country three hundred miles broad. Within the bounds of these districts are grand opportunities for opening new work, such calls being frequent and urgent. The workers are ready, but the money to send them is not at hand. Twenty-five dollars is sufficient to support an unmarried man and keep him in the field for a year. To any one sending the above amount during the year I will send a photograph of the preacher supported, also a photograph of the Kucheng martyrs' graves and monument. All givers will be kept faithfully informed of the work being done by the one they are supporting. There are many ways in which a little money can be used to great advantage in the work here, helping needy students, building chapels, etc. Money received for any of these purposes will be gratefully acknowledged, and in each case some suitable memento will be sent to the giver. All money for work on the Kucheng District should be sent to Dr. A. J. Palmer, 150 Fifth Ave., New York city.

Foochow, China.

LEPER WORK IN SINGAPORE

MRS. F. H. MORGAN.

ABOUT three miles out of the city of Singapore is situated the Women's Leper Hospital. It consists of two long brick building surrounded by a high board fence, painted black.

A little over two years ago, Miss Blackmore and I determined to visit these women and try to brighten their lives. When we began our visiting, there were twenty-one inmates, four of whom were Europeans, the others being native women, mostly Chinese. There is now only one European, the other three having died in the last year. Several children, two Eurasians, and one Chinese have, however, come in during the last few months.

Last Christmas our local W. C. T. U. furnished funds, and we carried cakes and fruits to all, while we also gave to each native woman cloth for a *kabaya* and to the Europeans a dress. They were very happy over these gifts, and as we sang to them and tried to tell them of the Christ and His love for them, we felt the Christmas joy more and more real to our own hearts.

I really think that there is no work for the Master which I try to do that brings such a blessing to my soul, and certainly

MONUMENT AND GRAVES OF THE KUCHENG MISSIONARIES MASSACRED IN 1895

none more trying than this leper work. The faces of these poor women are constantly before me at night; I see first one and then another, some with features disfigured, others with young, bright faces, but with hands and feet partly gone. Some of them have been there for years, and from time to time one dies, and new ones come to take their places. Recently three new ones have come in — all children, I might say, the oldest being seventeen, and the other two eight or ten years old. There is very little sign of leprosy about them — perhaps a spot here and there; still they know that it is a hopeless disease, and only death can release them from the high black walls which surround them, shutting them away from home and friends and freedom.

We found in one of the wards a European woman who had been a nun. She received us kindly at first, seemed glad to have us come, and listened with the others while we sang Gospel songs and told them about Jesus; but after awhile she told us that we must not leave any more cards there that had any reference to the Christian religion, or sing Gospel songs, as the Roman Catholic priest visited the hospital and had services, and he had ordered them not to receive anything of that sort; but they could take fruit, clothing, and those things. We did not care to offend her, so we did not sing or talk in her ward any more. We simply carried our fruit and whatever we could, and went into the other ward to sing. Now all the occupants of both wards flock in to hear, so we reach all but that one. Later she told us that we were not to be allowed to visit there, as there were strict orders that no one was to be permitted to come in. We took no notice of this, however, and go on as we did before, and no one tries to stop us.

I wish that some of the friends at home would feel this work laid upon their hearts, and would send a box for these poor women. Soap, soft towels, soft cloth for bandages, dolls, pretty cards and picture-books, and all such things, are of great value, and give intense pleasure to them. Once when we went we took one or two dolls to the children, and all the women gathered round us begging us to bring them dolls also. Any such little things put joy and sunshine into their gloomy lives.

Singapore, Straits Settlements.

NEW YORK CORRESPONDENCE

"CLERICUS."

OUR New York Preachers' Meeting is a sort of port of entry for the religious travelers of every land. Every man of our Methodist name who has a cause comes here. If one waits long enough, he can see and hear the heroes of every nation. We hear every sort of theology, and every kind of church polity is here exploited. We are now at the summer solstice, and we want things short and bright. Our committee in charge probably have speakers in store for the autumn that will give us addresses on the great vital questions of the hour; and when we get a man who understands them, we ought to pass him on to the other preachers' meetings, and they should reciprocate, for there are too few of the class.

But we have been favored with two addresses of a character so marked and helpful that we can but notice them. On Monday, June 6, Prof. W. L. Tomlins, of Chicago, spoke on the subject of music in its larger and grander meaning and its stronger spiritual influences. We have never seen the preachers more deeply moved or enthusiastic than during the hour and a half of this brilliant and wonderful address. It is easy to see why such a series of lectures should form a part of the course of study in all of our theological seminaries. Many a student may never learn to sing, but all may come to know the relation of music to morals, and the moral quality of the different notes of the octave, which the Professor illustrated by the piano and voice.

MISSIONARY MATTERS.

Bishop Hartzell has been in this vicinity for some weeks, and it is but truth to say that the subject of missions in Africa has been put before the church in an entirely different light from that we have had for many years past. Africa owes much to William Taylor as evangelist and Bishop. And it is but right to say that the people who supported his missionary plans are not the ones who are now crying over "the wasted, misspent thousands lost in Africa." Bishop Hartzell has the advantage of the "previous mistakes," and no man is more ready to acknowledge the obligations of the church and his own indebtedness to Bishop Taylor in many ways, than himself.

It is true that Bishop Taylor's many separate missionary settlements in Africa have almost entirely disappeared, with but little left except the memory of the brave, enthusiastic, consecrated lives given to God and to the Negroes in those lonely, desolate failures among those heathen races. They have proved that self-support in Africa is a failure, and that those new mission-fields and men must have a great church behind them for the sake of the men and their success. Bishop Hartzell comes back with clear and intelligent ideas as to the country and where we can best establish our new fields of labor. No one can hear the Bishop for an hour but he is made to feel that he is a master leader — the man for the hour. He has gathered a vast amount of information, and has placed himself in touch with men as well as with God, and as soon as the church is ready, we have the leader for a new forward movement.

There is no doubt that the men in the missionary office are in sympathy with Bishop Hartzell as they have not always been with some of the leaders of the past. It is hard to see money go away for missionary movements sure to fail when it was so much needed for established work in such missions as China and India, where the same amounts spent as in Africa would have resulted in tens of thousands of converts. We could then be singing our victories where we now lament our failures.

The new openings bring up "the familiar spirit" of the missionary debt. After having seen other churches and secretaries meeting their debts on their missionary societies by their wise plans and great energies, we have this evil thing still among us. So much has been said and written about it, that the debt seems more than the advanced work. It would be sad to have this debt paid at the expense of an equal shrinkage from the regular collections of the year to come. Many of us believe that the debt would better have been merged in the general account, and to have pushed up the general collections until it was paid. Much is expected from the new plans of the secretaries in publishing the new editions of *World Wide Missions*. The great number of new hands engaged to prepare the lists of names sent in from the Conferences shows that a very large number have taken advantage of the offer to have a copy in every home where one dollar is raised for missions. A very large part of the subscribers have been in the Sunday-school, and the editors of *World Wide Missions* will do well to remember that fact, and to give a goodly amount of well-written and well-illustrated material for young people. The second or June number of the new *World Wide Missions*, edited by Dr. Palmer, is full of interesting matter, and is sure to be widely read and to deepen the interest in missions.

OUR FORWARD MOVEMENT.

Our New York Forward Movement has taken some new advanced steps since Conference. A small group of princely givers have stood behind this movement from the first. They have not been wedded to any one particular scheme unless that scheme worked out permanent results. The original plan of large Sunday and week-night gatherings in theatres and halls was very showy, and its apparent success seemed to prove it the true way to reach the masses. But really it gathered in very little genuine fruit, and after two years of great expenditure of money there were so few that were willing to join anything but "the movement," that the plan was given up. Our Methodist idea not only requires converts, but converts that have come to stay. Great crowds are good, but working converts that have not come for the loaves and fishes are better.

The next step was the Metropolitan Temple under Rev. S. Parkes Cadman, D. D. The old church at 7th Ave. and 14th St. was altered over and enlarged and renamed the Temple. Three years show most satisfactory results. They now have 1,050 members, with 1,000 in the Sunday-school, and not room enough for the children.

Now comes another step, which promises still larger results. Three other churches near to the Metropolitan Temple have been united with it to make the Metropolitan Temple Parish. Each of these four churches has a preacher, but they are all united under a general circuit plan, with Dr. Cadman at the head. It is contemplated to build up each of these separate churches by giving it the benefit of all the talent of all the preachers. There will be lectures and special services of various kinds every night, with occasional union rallies. A great concert will be given each week in each church by Mr. Radcliffe's concert singers. Probably the four Sunday-schools will be united and two large ones established and the best talent from all put there. The old method of using the best men of the local preachers has been adopted and the plan will give regular employment to a number of bright and active laymen. It is a pleasure to see the name of Stephen Merritt among them, who was such a power for good in this community for many years.

The above plan will be given a fair trial. But the time had come for another advance step, and for giving other centres of activity help from the same large fund. The men behind the Metropolitan Forward Movement are members of several other churches. It is our good fortune in New York to have a man at the head of our City Mission and Church Extension work large enough to see the openings of Providence — and at the same time a man who has the confidence of the laymen. Dr. North has had the patience to wait and the skill to use this opportunity to gather and unite the various men and interests involved, in the interest of his larger city mission work. It is not expected that success can be had without a liberal expenditure of money, and hereafter one preacher-in-charge will not be expected to do the work of three men. Sixty-first St. Church, between 2d and 3d Avenues, is to be the next centre of the forward movement, and the work will be pushed here after the methods used in the Metropolitan Temple. Some of the mission churches will be aided with men and money, and we shall watch with great interest the results.

THE FAMILY

TWO ISLANDS

EMMA A. LENTE

Two islands lay within a lake at Munster,
And scarce three leagues of water flowed between;
On one Death came and went, but on the other
The shadow of his presence ne'er was seen.

Glad were the dwellers on one happy island,
For youth was there, high hopes, and lightsome hearts;
They built fair dwellings where they sang and feasted,
They bought and sold within their busy marts.

The years went by, swiftly, almost uncounted,
Till marks of age were seen on many a face,
Till forms grew bent, and eyes grew dim and wistful,
Till life seemed weariness, and death a grace.

Disease grew rife, and pain was close companion,
Burdens pressed heavily, joys ceased to be,
Gain lost its charm, no more they cared for feasting,
And men grew tired with immortality.

And longingly they looked toward the island
Where sorrows ceased, and pain and all unrest,
Where cares could be laid down, at once, forever, —
And deemed that island most supremely blest.

And lovers who in youth exulted, knowing
That in their future could no partings lie,
At last grew weary, and with solemn pity
Grieved for each other that they could not die.

And, though they spake no word, with furtive glances
They looked across the water's shimmering plain,
Unto those quiet fields of grass-grown hillocks,
And craved their utter, blissful rest to gain.

And — so the legend says — full many a shallop
Slipped from its moorings by Life's fair green isle,
And bore these heartsick ones to Death's own island,
To gain the boon denied such weary while.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race
My threads will have.

— *Helen Hunt Jackson.*

* * *

To be faithful in darkness, that is the supreme test to which the human spirit is subjected. — *George S. Merriam.*

* * *

Once in an age God sends to some of us a friend who loves in us not a false imagining, an unreal character, but, looking through all the rubbish of our imperfections, loves in us the divine ideal of our nature — loves not the man that we are, but the angel that we may be. — *Harriet Beecher Stowe.*

* * *

When a heathen artist was asked why he took so much pains with the back of the figures he was chiseling, since they would be against the walls and no one would ever see them, his noble answer was, "The gods will see them." Always we are working for God's eye, and should ever do our best. Not only are we working for God's eye, but it is God's own work we are doing. Whether we are carpenters, painters, stone-cutters, farmers, teachers, or ministers, it is God's work we have in hand, and we must do our best. Old Stradivarius was right when he said that if his hand slacked, he would rob God. We rob God whenever we do anything carelessly. A writer says: "The universe is not quite complete without my work well done." We misrepresent God and disappoint Him when we do anything in a slovenly way. — *Wellspring.*

* * *

Yes, earth grows the poorer, heaven seems more desirable, when our loved ones have gone before into the shadowy land. Shadowy, did I say? Nay! *here* is the shadowy, *there* the light that blots out the radiance of the sun. Dark with excess of brightness that higher world is, because our eyes are so weak, our faith so dim. In this ever-changing world of phenomena *we* seem shadows pursuing shadows, like the rest. When we reach *that* shore we shall know that truth, which is God's thought, and love, which is His life, were the only real things we had ever found. Will you not live more for these — less for things that perish in the using? — *Henry Woods Perris.*

* * *

Did you ever notice, on a crowded street, how one man by looking upward can make the whole multitude stop and look up? That is only curiosity to begin with; but if they see something worth looking up at, curiosity gives place to interest. Just so, if your eyes are always looking to Jesus and His brightness is on your face, others will look too. Let it be only from curiosity at first, there is something worth looking at in Jesus, and some who looked first simply because you did, may never cease to look. No one can tell how much help we can give struggling humanity simply by having our faces in the right direction, simply by living good, clean, holy lives. . . . It is our glorious prerogative as we pass by to cast shadows of blessing on men. — *Rev. Geo. A. Paull.*

* * *

How do you make "smoking flax" burn? You give it oil, you give it air, and you take away the charred portions. And Christ will give you, in your feebleness, the oil of His Spirit, that you may burn brightly as one of the candlesticks in His temple; and He will let air in, and take away the charred portions by the wise discipline of sorrow and trial sometimes in order that the smoking flax may become the shining light. But by whatsoever means it may be, be sure of this, that He will neither despise nor neglect the feeblest inclination of good after Him, but will nourish it to perfection and to beauty. The reason why so many Christian men's Christian light is so fuliginous and dim is just that they keep away from Jesus Christ. "Abide in Me and I in you." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." How can the Temple lamps burn bright unless the Priest of the Temple tends them? Keep near Him, that His hand may nourish your smoking dimness into a pure flame, leaping heavenward and illuminating your lives. — *Alexander Maclaren, D. D.*

* * *

The noble mind and the generous heart will trust God for the larger hope. God lures the soul forward by filling it with dreams of a land where rude speech has become eloquence; where the misshapen face gives place to lustrous beauty; where the one-talent man shall go on toward supremest genius; where, like the tree of life, each mind shall bear fruit every month; where music is marred by no discord; where all love all and all serve all; where life means growth, power, maturity, beauty; where the sorrows and woes of hero and patriot and parent shall hang on the walls of memory like the shields of vanquished enemies. This is the immortal life and the eternal love that Christ hath brought to light. As at the northern cape the midnight sun sinks below the horizon only to flash up again in the dawn of a new day, so man dies that he may live again. Man is God's child. Man is immortal, because God is eternal. — NEWELL DWIGHT HILLIS, in "Foretokens of Immortality."

* * *

Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father — God — and the dull thud of your sluggish pulse will bound with new life . . . and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all — Him in whom you, as they, live, move, and have your being. — *J. W. F. Ware.*

* * *

The ships of God to haven come,
On steady keel they glide the sea;
Whatever storm or peace may be,
Though dark or fair, His craft sail home.

The gales of God blow from afar;
Their spicy breath from heaven is sent;
Zephyr or blast, one good portent,
Helps on the bark with cloud or star!

— MRS. MERRILL E. GATES, in *N. Y. Observer.*

* * *

I go into a hospital, and the physicians in consultation there have found that an injury to some limb is so great that the limb must be amputated; for it is better that this man should go into life with a cork leg than that he should be carried to the burying-ground an unmutilated corpse. But what if thereupon the consulting physicians should recommend us all to have our legs cut off, because cork legs cannot be bruised or maimed, and a broken one can be easily replaced? Are we all to go on cork legs because so we shall avoid all danger of sprains? If my right hand or my right eye threatens me or my neighbor with death, I will get along without either; but the world is not to go blind of eye or handless as a necessary means for its protection. The function of the Christian Church is to teach men, not how to do without an eye and without a hand, but how to use their eyes and their hands. — *Lyman Abbott, D. D.*

THE OTHER WOMAN

ANNIE L. HANNAH.

THE doctor lifted his head from his examination to find his patient's eyes fixed, with a searching glance, upon his face.

"Well, Doctor, what is your verdict? You will tell me exactly what my prospect is, if you please."

He was rather a wise man, was this country doctor. He gave one quick, exploring glance at the fair face, pale with keen physical suffering, but whose clear brow and unclouded eyes told of a heart and mind at rest, and then he made his answer: —

"What would it mean to you should I tell you that you must remain where you are for six weeks or two months?"

"It would mean — a bitter disappointment; the giving up of many plans. But surely that is not what you have to tell me?" looking up at him with eyes which pleaded for her.

"That is what I have to tell you, my dear young lady. It will be all of that time before you are able to take the journey. In fact — for I see that you want the whole truth — it will probably be all of that time before you are able to stand. These hands," laying one of his own, with a smile, upon the slender one which revealed its owner's nervous energy and force, "will soon be able to take up almost any task, but the feet

must be content to rest a while. To some people," he went on with a kindly look in his keen gray eyes, "I should have thought best to let this knowledge come gradually; but I believe that I am not mistaken in telling you tonight. I think that you would rather know at once what is in store for you?"

"You are not mistaken; you are entirely correct. I cannot endure uncertainty; it would hurt me far more not to know. But you see that I am no stronger to bear my disappointment on that account — that I am as weak and foolish as it is possible to be." And she smiled up at him through great tears which all her sufferings had not been able to wring from her, and which, most unexpectedly to her then, had welled suddenly into her eyes.

"You are weak, certainly, but only from suffering," he replied instantly. "And now to prove to me that I have made no blunder, you are going, presently, quietly and restfully to sleep like a child — like the Lord's child, trusting it all in His hands to bring good from in His own wise way."

She looked up into the kind, strong face with a smile which banished every shadow.

"How good it is to hear you!" she said. "It is like meeting a friend in a strange land." And she held out her hand to him.

"I think that we may call one another by that name," he replied, taking it in a firm, warm clasp. "The Lord's people cannot be strangers. And now," rising, "good-night. You see that I have trusted my reputation in your hands. Should I find you feverish beyond what is to be expected in the morning, should I learn that you have passed a restless night on account of what I have told you — for I shall demand the reason should you pass such a night — I shall have to confess that I was after all wrong in my conclusions. But I do not look for anything of the sort. I expect to find that you have slept peacefully. Good-night, my child." And then he went away, closing the door quietly behind him, but came back to say, with a cheery smile: "I think that it would do you good and help on that quiet sleep if you should let those tears have their way."

Helen Spaulding lay quite still after the doctor had gone, watching the shadows of the fire flickering on the wall. She had come up into the mountains for a few winter sketches. She had planned to be there a week and return before Christmas to her busy, useful city life. But one misstep, one bit of hidden ice, and all the plans had come to naught, and she lay there trying to look the prospect calmly in the face. Six weeks, two months, on the snow-bound mountains among utter strangers, far away from all her interests, with nothing to do, nothing to gain, and everything to lose!

The hot tears welled up again, and, as the doctor had bidden her, she let them come. But there was no bitterness in them, no rebellion, and they acted, as he had hoped, as a relief to the throbbing head and aching throat. She let them come as they would; she even allowed herself the luxury of sobbing aloud as a tired, grieved, but not angry child might sob its small griefs out on its mother's breast. She wanted to go back to her work — she had no home — to her busy days, so full of help and comfort to others. She did not want to stay in the mountains with nothing for her eager hands to do, for her active mind to plan. And so she cried because she was so disappointed and tired and weak, till the aching lump in her throat was gone and the returning calm found her smiling there in the deepening shadows, a great peace — she asked now whence it came — brooding over her.

And when she had reached this condition, just as she had managed to turn the wet pillow and had rested her hot cheek upon the cool fresh side, a tap came at the door, and, in response to her word, the weary face of the landlady presented itself.

"The doctor told me not to come up for an hour, Miss Spaulding" (how Helen blessed his thoughtfulness), she said gently; "and though I hated to seem to neglect you, I was obliged to obey. Our doctor is very particular to be obeyed," she added, simply. "But now can I do anything for you?"

"Yes," replied Helen, smiling at her, "he knew that I should be better alone for a while. But you can do something for me now. First," prompted by the weary expression in the pale face, "you can sit down in that rocking-chair and talk to me for fifteen minutes, and after that I should like a cup of tea and a slice of toast; then I mean to go to sleep and sleep all night."

Some hard days followed for Helen. She was homesick and lonely, and might easily have done herself a harm had she given up to the dreariness. But she turned her back resolutely upon herself, so to speak, and to banish the foes which besieged her stronghold by various methods. She coaxed her tired hostess to sit with her — sending the little handmaiden whom she had hired to wait upon her down into the kitchen to take her place for an hour at a time; she had the children — bright, healthful, restless little bodies — with her on stormy days and hours of the bright days, telling them stories and playing games with them while her swift fingers wrought on their little garments or wove neat darns in their small stockings, the weary mother, meanwhile, sleeping or reading, at her explicit command, in a perfect abandonment of luxury.

And so the days and weeks passed on, and one morning the old doctor, sitting by Helen's side, took her hand and looking into her face told her that her prison door was opened at last.

"You may go now at almost any time," he said. "You have had some hard, dull weeks, my child; but would you like to hear what they have meant to another woman? Your disappointment was bitter" — with a smile at the question in Helen's eyes — "but it was the means of bringing rest and hope, uplift and cheer, into this other woman's life. The money you have paid them here has tided them over a time anticipated with bitter forebodings; the help and rest which you have given will be, I confidently expect, the adding of years, perhaps, to this frail woman's life. You are going away now, but you are leaving a brimming well in your valley of Baca. It was a bitter disappointment to you, hard to be borne, but it brought all that to the other woman. Could you wish these weeks blotted out of your life — and hers?"

And Helen shook her head. Her heart was too full for words.

Brooklyn, N. Y.

FIVE LETTERS

I

New York, May 20.

. . . No, I cannot take the child. You, who love children, will not understand this, but it is utterly impossible. I am wretchedly ill, as usual, and as Elton absorbs himself more and more in the working out of this new theory, I am simply *obliged* to go about for the two of us, though heaven knows how it wearies me! Dr. Fane's treatment did nothing for me; I knew it would not. Languid as I am, I seem to grow more restless every day. I never feel like myself till the evening's galeties. I shall go to Carlsbad in a few weeks with Elton. I am sorry to take him from his work, but I see no other way of being strong enough for Newport in August. Thank heaven we have no children!

Other women speak of their many interests. O Kate, if I could really *care* for one moment for *anything*, I should be so happy!

Of course I shall provide for the child; I am poor Fanny's only relation. I shall put him with some farm people, and see to his being brought up to support himself. His being a boy seems an additional vexation.

He must be with us for a day or two, I suppose, while the arrangements are being made. Send him as soon as you can. We are most grateful, dear Kate, for your kindness to poor F—— during her last illness, and to the child. Affectionately, MEG.

P. S. You say his name is John?

II

New York, May 25.

. . . He really is an attractive child; has a strong look of our family, and a kind of serious directness uncommon at his, or any, age. I have decided to keep him with us for a week or two, while he is being fitted out; he is *destitute*. I find myself actually taking pleasure in getting his ridiculously small clothes, and the pleasure to him!

He told me the other day, in his grave way, that I should really be happier if I would get up before luncheon and go with him to see the lions in Central Park. I did, and was.

Affectionately, M.

III

Menonquit, Me., June 15.

DEAR KATE: We do not go abroad, after all. The doctor thinks this place will suit me better, and it will be nice for the boy, who will stay with us at any rate till the autumn. I am getting up to breakfast now, and the experiment works well. Elton has had the horses sent down, and we are riding again in the evenings — Johnny on his new pony, full of courage and bliss. Elton is uproariously happy at being on horseback again. I rather think it was from lack of companionship that he has given it up for so many years. Affectionately,

MEG.

P. S. What are your views about boarding-school? Elton advises it for a year or two. I rather feel that a boy is best at home.

IV

October 3.

. . . The feverish turn of which I wrote has developed into typhoid. We have two doctors. I would have yielded and had a nurse,

but the doctors did not advise it, as Johnny clings to me, and I am strong enough, thank Heaven! So I have my wish, and am with him. Elton has given up his work entirely, and is my mainstay, tender and tireless. They can say no more than that there is still hope. Pray for us! M.

V

October 30.

. . . I can write at last. Elton has carried Johnny out to the piazza for the first time, and he is sitting by me as I write. The happiness of these days — but you know what it is! We have let the Fifth Avenue house, and are to spend the winter in the mountains of Virginia. What shall I do in the country all winter? Ah, Kate, the thousand little happy tasks that fill the days to overflowing! And besides, Johnny has found out — what no one else could have — that he and I can actually help Elton in collecting specimens, and you can have no idea of the real beauty of these exquisite, delicate little things. Elton is so pleased and touched at my being interested in his work that I run away and cry every little while.

Here is Johnny's last photo (I have invested in three cameras and take snap-shots from morning till night). It does not show his coloring, of course, nor the fine-cut mouth, but the brow is like.

As always, MEG.

— R. R., in *The Church*.

DON'T WORRY, DEAR

Don't worry, dear! the bleakest years
That clog the forward view,
Each thins to nothing when it nears,
And we may saunter through.
The darkest moment never comes,
It only looms before;
The loss of hope is what benumbs,
Not trouble at the door.

Don't worry, dear! the clouds are black,
But with them comes the rain,
And stifled souls that parch and crack
May thrill with sap again.
The burden bear as best we can,
And there'll be none to bear;
Hard work has never killed a man,
But worry did its share.

Don't worry, dear! don't blanch, don't yield,
But dare the years to come;
Nor give the enemy the field
Because he beats his drum.
These little woes that hover near
Are nothing, though they gall;
We know that life is love, my dear,
And life and love are all.

— SAMUEL MERWIN, in *Youth's Companion*.

WILD STRAWBERRIES

JAMES BUCKHAM

THERE they go, barefoot, through the dust of the country road — a group of straggling, chattering boys and girls, after the first shy strawberries that hide in the grass of sheltered meadows. My heart goes with them, and I would give all that time has brought me to be trudging along there under a tattered straw hat, with my glimmering tin pail.

Over the hill, and down in that sparse, daisy-spattered meadow by the creek, they will find what they are seeking — perhaps. There used to be some doubt about it, when I was a boy; but we used to go, just the same, on the last Saturday in June. If the berries weren't ripe by that time, they ought to be; and what boy or girl wouldn't rather go and be disappointed, than be disappointed by not going?

Now they have come to the old rail-fence; the boys are "belly-breasting" the top rail, with a variegated display of patched trousers, while the girls squeeze through amazing small spaces between the rails — getting stuck there, sometimes, and screaming pétulantly till rescued by some boy with a contemptuous yank. Presently the meadow is dotted with bobbing hats and sunbonnets, and the eager quest has begun.

What a day it is, with the gloss of nature's housecleaning over sky and hill and valley; with the sun shining like big brother's boots when he goes "sparking" on a holiday; and the air as clear as the spring in the hollow, where you can count every golden grain of sand! What if we don't find anything but hard, green berries and sickly blossoms? It's worth coming, just to hear the bobolinks choking with music, and see the hawks sliding across the sky without a quiver of their outspread wings.

What's that? — a little green snake? Hurrah, boys! let's have some fun with the girls! Pick it up by the tail — that's right. Now run with it. Hear the girls scream! Cry-baby! cry-baby! Oh, my! before I'd be a girl! Say, snap its head off — just as you'd snap a whip. That's the way. Come, girls, and see the terrible monster! See its tail quiver — it won't die, they say, till the sun goes down.

Some one finds a bed of real ripe berries on the south side of a sunny knoll. No keeping that secret from the rest! How do they know? By the unerring instinct of youth; by the sudden silence and swift bending forward of the little figure in the grass; by the anchored sunbonnet in the sea of daisies. At the cry of discovery, uttered by some watchful, restless urchin, there is a rush from all parts of the field. Closer to the earth bends the little treasure-finder. Faster and faster fly her crimson-stained fingers. Can she gather her rightful lion's share ere her flying companions dispossess her? Now they are upon her, with a panting rush, and settle down like a swarm of harpies, with pails a-clatter. But out of the huddle crawls the discoverer, her face flushed and triumphant, her little pail half-full of the luscious scarlet berries, and scarce a dozen left for her plunderers to spoil.

Ah! these were the days for whose sake we would like to live life over. June, and youth, and wild strawberries — sovereign prescription for happiness, if there be one in the world! Is there a blissful paradise coming to us, or coming back to us, some time, somewhere? God suffer us, in one of its eternal June-days, to go down to the creek-meadow, with care-free hearts of youth, and gather the wild strawberries that blush in the grass!

Atlantic, Mass.

SAND-PILE FOR CHILDREN

"FIRST in a child's outfit should be a sand heap if the young ones are quite young," writes Charles M. Skinner of "Gardens for Children" in the June *Ladies' Home Journal*. "Almost the first thing that human beings want to do, after they learn to eat, is to dig. A cart-load of sand is one of the cheapest and most satisfying playthings in the world. It is worth a houseful of dolls, and painted monkeys on sticks. Watch Johnny and Nelly at their work and you will wish most heartily that you could find the same novelty and enthusiasm in your employments. That sand pile is very cosmos. Mountains are builded from it with the use of tin shovels and beach pails; there are caves in the cool depths near the foot of those Himalayas — caves big enough for the cat to turn around in; Johnny makes a fort on his side, and Nellie lays out a garden on hers. Johnny's fort mounts murderous clothespins, and the garden has trees and flowers and fountains made of burned matches, wisps of paper and broom straws, while china dolls walk abroad there and take the air. 'What trifling!' did you say? Not so. This is one of the most serious affairs in life. Don't you see that in this play the little ones are learning? Probably they acquire more exact information in an hour than they gain all day in school. They are gathering ideas — facts — about this physical world that they must use their whole lives long, for all knowledge rests upon them: ideas about substance, gravity, density, form, distance."

ABOUT WOMEN

— Mlle. Marguerite Bottard has just been added to the small group of women whom France has honored with the Cross of the Legion of Honor. She is the eldest of the nurses in the asylum known in Paris as the Salpétrière, where she has labored for fifty-seven years.

— Mrs. Julia Ward Howe on one occasion presented herself at a club of which she is a member, with her bonnet wrong side in front. After some hesitation lest Mrs. Howe should feel hurt, a sister member informed her of the mistake. "What a blow to my vanity!" said Mrs. Howe with an amused smile. "I thought I was receiving quite an unusual amount of attention as I came down town in the car, but attributed it solely to my own attractions!"

— New Zealand women are among the most progressive in the world. They have full suffrage, the native or Maori women being allowed to vote as well as their European sisters.

— Miss Long, daughter of the Secretary of the Navy, who is a student at Johns Hopkins, went to the Brooklyn Navy Yard the other day with three of her fellow students — Mabel Reid, Dorothy Simis, and Mabel Austin — and they immediately began the work of caring for the sick and wounded brought to the hospital from the West Indies by the "Solace."

— Miss Helen Gould was asked to join the Daughters of the Revolution, being eligible on her mother's side. She declined, on the ground that she was already connected with a vast number of clubs and guilds. She said: "I must try to show my patriotism in some other way." One of her other ways has been distributing 50,000 copies of our national hymn, "America," among school children, each copy engraved with a picture of the author of the song, Dr. Samuel F. Smith.

— Mrs. Robley D. Evans has a large personal interest in the Navy. Her husband commands the "Iowa," her brother commands the "Indiana," her son is on the "Massachusetts," her son-in-law is on the "New York" and her two daughters and her niece have volunteered as nurses, and are now taking instruction at a hospital.

— Mrs. William W. Wells has been appointed as superintendent of city parks in Chicago during the absence of Mr. Wells in the war. There is no doubt that she has the ability to be superintendent of the nineteen parks of Chicago, else the mayor would scarcely have appointed her, with the endorsement of the comptroller and the members of the Civil Service Commission. Mrs.

Wells held an important executive position in the councils of the large Women's Club of Chicago, wherein thousands of women have worked together practically and effectively, in varying ways, for the promotion of municipal good housekeeping. — *Woman's Journal.*

—— Miss Estella Louise Mann, of New York city, earns a good living by singing into the reverberating hollow tubes of a phonograph. The New York *Home Journal* says: "Hers is one of the few feminine voices which have ever made a successful record for the phonograph or graphophone. Her voice is powerful and her enunciation distinct and clear, or she could not have remained in the business. To sing without an audience is not very inspiring, but Miss Mann says she knows in reality that the world is her audience; so, when she takes her stand before her phonograph every morning, she simply imagines that she has the world at her feet, and that helps her to expend her best effort. She is a daughter of E. H. Mann, assistant superintendent of the Louisville & Nashville Railroad Company, and a graduate of the Cincinnati Musical College. Her songs from her 'records' can be heard from twenty to forty feet from any good-sized phonograph."

FLIES IN THE OINTMENT

THE more precious the ointment the more odious the sight of the fly. How distressing, then, its presence in the alabaster box of our religious activities!

An entertainment is to be held in the church. The various local tradesmen are besieged for advertisements for the fly leaves of the program. None of them really care to take space; the program is not a first-class advertising medium, and the rates are extortionate. But none of them like to run the risk of offending patrons. The fly leaves are filled; the advertising has more than paid for the programs; the committee congratulate themselves on their enterprise. But the whole thing has been really a mild form of blackmail. While the church people are rejoicing over the ointment, outsiders are fleering and sneering at the fly.

A missionary barrel is to be sent off. The prominent woman who has it in charge visits a dry goods store, whose proprietor is unfortunate enough to be one of her acquaintances. He is not a member of her church, nor even of her denomination. She has not the slightest ground for assuming any interest on his part in her missionary society. She imparts to him the plans for the barrel, and asks whether he will not allow her a discount on her purchases "for such a good cause." From no regard for the "cause," but to save himself the awkwardness of refusing a favor to a lady, he tells her that he will.

From counter to counter she goes — Henrietta cloth, linings, small wares, leggings, mittens, flannels and all the rest — and to each clerk she says, "Show me the best bargain you have; I'm buying for a missionary barrel," and as the parcels are tied up, one by one, "I am to have ten per cent. off on that; it's for a missionary barrel." And up and down the store that morning floats, not the fragrance of the ointment, but the taint of the fly.

There is to be a fair at the church. Grocers, fruit dealers, confectioners and what not are urged to contribute, quite irrespective of their church affiliations. If they attend, they see their own wares ticketed at less than the store price and themselves undersold. Costumes for tableaux are rented with a plea for a reduction, "because they are for our church." Extra silver and china are hired at reduced rates in response to the same demand. The weary week is over, and the society counts up the spoils. "We have made," they say, "$475.66." "Made!" — extorted rather. The ointment is full of flies.

A supper has been held in aid of the church charities. The lighter part of the work over, a washerwoman is called in to wash the dishes, scour the stove and scrub the floor. It makes her a job of two hours and a half, and she has come a mile in the mud to get it. She has been working for a church; perhaps a church will pay a poor woman a little more liberally than her usual patrons. Perhaps they will even hand her some round sum, a half-dollar, maybe. But no, the usual glance at the clock, the usual careful computation, the usual thirty-eight cents. She hears the ladies congratulating each other on the evening's success as they pack away their dainty china. She rolls up her wet apron and starts for home. She has never cared much for churches. She has always thought church people about like the rest. Nothing has happened tonight to make her think any differently of them. She has seen the fly in the ointment, and — King James' translators did not apologize for the word — it stinks.

Let us reflect for a moment. Is there one rule of propriety for a Christian and another for a Christian church? Is that which is undignified for an individual fitting and becoming for a church? Is it contemptible to beg and wheedle and haggle for one's self and noble to beg and wheedle and haggle for one's church? Or is the reputation of the church in the community a thousand times more precious, a thousand times more to be guarded, than that of any individual member? — LILY RICE FOXCROFT, in *Congregationalist.*

BOYS AND GIRLS

TO KANDY LAND

Who's off with me to Kandy Land?
Why, every boy and girl.
They think there sugar houses stand
With peppermint stairs atwirl;

That floors in caramel squares are laid,
Molasses chips, each wall,
At windows of white frosting made
Spun candy curtains fall;

That parlor chairs are chocolate cream,
With taffy chamber sets,
And down the lollipop halls, they dream,
Stand barley statuettes.

And out of doors they think the trees
Bear candied cherry and pear,
And spread their green pistachio leaves
Upon the honeyed air.

But hear! Alas! Real Kandy Land
Is a little Indian town,
Seen on your map, where mud huts stand,
With children thin and brown.

Half-starved, they ask but rice or grain,
They know no candy joy;
Who goes with me? I ask again.
What! not a girl or boy?

— FRANCES BENT DILLINGHAM, in *Wellspring.*

THE WRINKLE-MAKERS

ONE of the great logs on the hearth rolled over with a spiteful snap, sending bright sparks whirling up the chimney and queer shadows dancing through the room.

Winifred's big, brown eyes, as they watched the burning wood, saw a strange thing happen. A crooked shape, like a small, black stick, with the *ugliest* face, sprang out of the flame and stamped upon the hearth rug.

"Why are they all so late?" he cried, fretfully. "They never come on time." But at that moment there was another snapping sound in the fire-place and out came four dark figures, crooked, scowling, and bowing to the first with the cry of "Here we come, Ill-temper! Chief of the Wrinkle-makers, here we come!"

Ill-temper stood frowning at them, and replied, with a sneer: "The stormy day has suited our work; you need not be all night in bringing your reports. What has Sir Anger done?"

"'Done?'" cried Anger. "I have followed your steps, as I always do! When Winifred looked from the window this morning and found the weather too rough for her Saturday shopping, you, Ill-temper, told her it always happened that way; so she fretted and made every one miserable until *I* came along, when she flew into such a passion that she almost struck her little brother, who begged for a story. Ha! ha! I had some fine wrinkles in her face just then, and they might have been there now only for the White Elves' coming.

"Next, you and I had a merry race with the old woman down in the cottage. You remember how a neighbor's hen came clucking about, among the dried sunflower stalks. We made old Hepzibah rush out the door with a broom-stick and drive the frightened hen all about the wet garden. Her specs flew off her nose, and her gray hair streamed in the wind. When she came back to the house, scolding and out of breath, we had deeper wrinkles between her eyes and down at the corners of her mouth. She has entertained Ill-temper and Anger so many years she will never be rid of us now. Ha! ha! Never be rid of us now!" Then Anger, with a shrill laugh, seated himself astride the fire-tongs, making them clatter most dreadfully.

"*We* deserve some credit," cried Selfishness and Discontent; "we had something to do with the frowns that spoiled Winnie's fair face this morning! We have lived with old Hepzibah, too, we know how some of the wrinkles grew."

"I helped to keep them," laughed Pride, from his perch on the brass handle of the fire-shovel. "When the White Elves told Winifred she was ill-tempered, *I* told her not to own it. I kept your lines upon her face as long as I could, and always, when old Hepzibah flies into a rage, it is Pride that whispers in her ear not to confess she is wrong."

He would have said more, but a cry arose from all the imps: "The White Elves are coming! The White Elves!"

Then Anger and Pride, Selfishness and Discontent, went scrambling away with Ill-temper, and their ugly figures soon disappeared, climbing up-chimney in a whiff of smoke.

Next, the brown eyes of the little girl on the hearth-rug saw a group of dainty forms, looking, to her, like a cluster of big snowflakes with the sun shining on them. The brightest one, with starry eyes, came up to Winnie, and spoke in a voice like some wee rivulet's whisper: —

"Do you know me? My name is Love. I have just been looking at a sweet face I have watched these fourscore years. There are many lines that I and my friends have made upon it. Contentment has helped, and Gentleness and Humility; Sorrow, too, who sometimes works for the black imps, has left nothing but curves of sweetness here. It is the face, my little girl, of your own dear grandma, who is quietly waiting for God's angel to call her home. It was a weary time this morning, dear, before we could make you hear our voices. If you listen often to the evil imps, your face will become like old Hepzibah's down in the cottage. Listen to us instead, and then it will grow sweet and fair, so that, in years to come, it will be like that other face, filled only with lines of love."

Just then, mother opened the door and saw only a little girl asleep in the fire-light, and heard only the old clock with its tick-tock, tick-tock, in a far-away corner. But the home folks now say often to each other, "How lovable our Winifred grows!" and none but Winnie and mother know the story I have been telling you, of the shining elves and the ugly imps, the little Wrinkle-makers. — HARRIET L. STREET, in *Churchman.*

OUR BOOK TABLE

Victor Serenus. A Story of the Pauline Era. By Henry Wood, Author of "Edward Burton." "God's Image in Man," "Ideal Suggestion," "The Political Economy of Natural Law," "Studies in the Thought World." Lee & Shepard: Boston. Price, $1.50.

Henry Wood ranks with the foremost writers and thinkers of our time. His latest production is a notable effort in the history of modern literature. "Victor Serenus" takes a place among the greatest works of historic and philosophic fiction. Its scene is located, during the early Christian era, in Tarsus, Jerusalem, Rome, and other places visited by Paul, who is the chief historic character in the work. The other characters are mainly representative creations. A large part of the movement is also unhistoric, but in accord with undoubted realities and in the line of the possible or probable. The author graphically delineates the thought, customs and religious systems of the Pauline period, and conveys in narrative form his own advanced thought along psychical lines. His *résumé* of the ideas and tendencies of those early times is striking and unquestionably clear. "An age," he says, "which held that every real force, sex-principle and sensuous or artistic instinct was some manifestation of, or in close relation with, the Deity, or deities, should be studied in the clarifying light of the evolutionary philosophy. . . . Before the present age can boast of its own moral purity, as compared with that of the past, it must apply the inner as well as the external test."

The aim of the book is to show that "evil is a misdirection of forces within that are good *per se*." No better illustration could have been taken for such a purpose than the life and development of the Great Apostle. The author has respected the hallowed associations which cluster about the name of Paul; but, assuming rightly that Paul was a man "with like passions as other men," he has faithfully drawn "the forces that played through his great soul in order that his life may be brought near and its practical lessons enforced." In the stoning of Stephen, the persecution which Paul so relentlessly waged, the story gives strong impressions and is powerfully done. In the conversion of the Apostle we are carried through the intense soul-sufferings which came with such swift retribution, and whose purifying fires revealed Paul to himself. "Thanks to the Universal Order, it [evil] is but a subjective disciplinary experience, and carries within the seeds of its own limitation and final dissolution." Within the historic framework afforded by the life and conversion of Paul, Mr. Wood has permitted his fancy full play in character representations and events, introducing a mass of weird, magical phenomena into the story.

"Victor Serenus" is an ideal, like unto the Christ of whom he has become the ardent follower. He is a wonderful teacher of "the new faith" — Christianity. The fanaticism and bigotry of the Jews, the bitterness of the opposing factions, and the persecution of each other, are impressively manifested. Of the revels, psychic agitations, trances and enchantments which take place in the course of the story, the author says in an explanatory note: "It is probable that no race — whatever its religion — ever existed, among which there were not some who craved mystical and psychical developments, and who often carried them to excess. Temperaments of ardent and imaginative quality are swayed with an overpowering desire to delve into the future and unseen." "The present age, with its scientific spirit, its broad toleration, and its recognition of the reign of law in every realm, increasingly finds that they [psychical experiences] are merely subtle links or aspects of the Universal Order. When their causation is traced, their normality observed, and their utility understood, the weirdness and seeming abnormity which have been put upon them will be removed from the human lens, and the true place and use of uncommon phenomena become evident."

That is a beautiful and comprehensive exposition of our faith which Serenus gives the inquiring Roman, Marcius, and the book abounds with elevating and helpful passages. It is bound to be the means, as is its author's profound desire, "whereby everything wholesome and uplifting in human life may be encouraged and strengthened."

Heroes of the Mission Field. Links in the Story of Missionary Work from the Earliest Ages to the Close of the Eighteenth Century. By the Right Rev. W. Pakenham Walsh, D. D., Bishop of Ossory. Thomas Whittaker: New York. Price, $1.

This is the fourth edition of the valuable work of Bishop Walsh, which in its new and cheap form ought to attain still wider circulation among students of Christian history. The book comprises sketches of missionary heroes, outlining in chronological order the continuous history of missionary enterprise from the earliest ages to the present time. Typical characters have been chosen, as St. Patrick, St. Martin, Ulfilas, St. Augustine, St. Boniface, Ansgar, Adelbert, Otto, Raymond Lull, Francis Xavier, John Eliot, Hans Egede, Christian Frederick Schwartz — men who went out into "the world's darkness to carry the torch of truth" — some doing their work in the most helpful way, others erring in their earnestness, unconscious how much they dimmed the light which it was their desire to spread. The thorough research of the author has brought out vividly the salient points in the histories of these great missionary pioneers, giving not only the account of their heroic endeavors, but a clear idea of the diverse conditions under which they labored. Church and Sunday-school workers will welcome the work in its present available form, and cordially recommend it for general reading.

The History of Pendennis. His Fortunes and Misfortunes. His Friends and His Greatest Enemy. By William M. Thackeray. With twenty full-page illustrations and ten woodcuts by the Author, and a Biographical Introduction by his surviving daughter, Mrs. Anne Thackeray Ritchie (Mrs. Richmond Ritchie). Harper & Brothers: New York and London. Price, $1.50.

Harper's biographical edition (of which this is the second volume) of Thackeray's works bids fair to win the popular verdict of unqualified approval and ready sale. This new and revised edition of the best works of Thackeray is given exceptional value by the addition of an introduction to each volume, prepared by his surviving daughter, Anne Thackeray Ritchie. In the introduction to "Pendennis" are given glimpses of the author's life, reminiscences and incidents bearing on the characters, with some quaint illustrations of the scenes in which the story is laid. Although an authorized biography of Thackeray has never been written, it is the plan of the publishers to make his books, in which is embodied his life, his memoirs in this way. Additional material is included, hitherto unpublished letters, sketches and drawings, derived from the author's original manuscripts and notebooks. Several facsimiles of his manuscripts as well as portraits of the author, never before published, are among the numerous illustrations which include, besides the author, such artists as Sir J. E. Millais, Charles Keene, George Cruikshank, George Du Maurier, Frederick Walker, and many others. A volume of the biographical edition will be issued each month in 1898, the entire edition being completed in the spring of '99.

A Girl's Ordeal. By Mrs. Lucy C. Lillie, Author of "Elinor Beldin," etc. Henry T. Coates & Co.: Philadelphia.

Varied phases of life and unusual yet quite possible events are delineated in this story, which is something more than the ordinary love tale. Under the varied movement lies the strong current of purpose, showing how a young girl's character deepened and strengthened in the battle of life. The awakening of force, the arousing of will and enterprise, leaving the debating ground of youth and inexperience, work out their results in the character of the heroine. She awakes to the truth that life is an arena into which we are all bound by the laws of God to go forth sooner or later, be we well or ill-equipped for battle, and that it is the mission of every human soul to take and bear his part in the divine plan wherein no one liveth to himself alone.

Paradise Lost. By John Milton. With an Introduction and Notes on its Structure and Meaning by John A. Himes, Professor of English in Pennsylvania College. Harper & Brothers: New York and London. Price, $1.25

The twelve books of Paradise Lost are sandwiched between a general survey and notes upon the great poem in pursuance of the author's purpose to look at the poem as a whole, and to consider comprehensively the plan, the scene of action, the characters and the style before entering into the more minute analysis contained in the copious notes. As one of the world's great minds, the study of Milton's greatest production is elevating and profitable. The work of Professor Himes has rendered the celebrated epic more readily understood. Clearness and an easier grasp of points that seem abstruse are the results of the study of its structure and meaning, following his lead. The commentator has avoided diffuseness, omitting grammatical and philological discussion and information easily accessible in concordance or dictionary, thus keeping his volume to a convenient size.

Magazines

— The June number of the *Methodist Magazine and Review* completes the forty-seventh volume of this magazine. The timely article on Mr. Gladstone has eleven engravings of Hawarden Castle and park, portraits, etc. A well-illustrated article on "A Great Canadian Industry," describes the Massey-Harris factory, which turns out a complete machine every two minutes. Other articles are: "The Love Story of Elizabeth Barrett Browning," with portrait and typical poems; "Famous Hymns and their Authors," by Rev. Dr. Lambly; "Selby's Theology of Modern Fiction;" "Joseph Chamberlain," a character study; "Methodism and the Irish Rebellion of 1798." (William Briggs: Toronto.)

— The *New World* for June contains many noteworthy contributions. Among the list special attention is properly called to the following: "Christianity as the Future Religion of India," by P. C. Mozoomdar; "Solomon in Tradition and in Fact," B. W.

Bacon; "Revelation and Discovery," Chas. E. St. John; "Joseph Henry Allen," John W. Chadwick; "The True History of the Reign of Nero," Charles P. Parker; "The Significance of Sacrifice in the Homeric Poems," Arthur Fairbanks. (Houghton, Mifflin & Co.: Boston.)

—The June *Frank Leslie's Popular Monthly* has an attractive patriotic cover in colors, with a full-page portrait of Admiral Dewey. "Torpedoes and Torpedo Boats" and "The Naval Militia" give a decided war flavor to the table of contents. The seventh paper in the series of "The Religious Denominations of America" is upon the "Disciples of Christ," by Rev. S. T. Willis. "The Working of a Modern Mine," "Netsukés: Their Makers, Use and Meaning," "Tortoises and Turtles," are titles to some of this month's contributions, besides several short stories, new chapters in the serials, etc. (Frank Leslie's Publishing House: New York.)

— A portrait of Admiral Dewey is given as the frontispiece in the June *Chautauquan*. The departments of "Required Reading" and "General Reading" include papers on literary and current topics that will well repay perusal. "The Newspaper and Periodical Press of Germany," "The Beauty of Early Wild Flowers," "The United States and Hawaii," "The Navy of the United States," "Employers' and Workmen's Liability Laws," "Looking for a Wife: A Modern Epic," are some of the topics treated. "History as It is Made" cannot fail to have full pages in these epochal days. (Dr. Theodore L. Flood: Meadville, Pa.)

—The *American Kitchen Magazine* for June is a "vacation number," with "A Camp in the Maine Woods" for a frontispiece. Henrietta L. Rowe writes about "A Home in the Woods;" Mary J. Lincoln gives "Notes from a European Trip;" and Katharine Kellogg tells "How to Plan a Camping Trip." The recipes and cookery suggestions are fresh and valuable. (Home Science Publishing Company: 485 Tremont St., Boston.)

—*Appleton's Popular Science Monthly* for June is a valuable number. While the contributions are scientific, as they usually are, many in this issue have a very practical value. Several papers are finely illustrated. Prof. C. H. Henderson commences a valuable series upon "The Philosophy of Manual Training." "The Physiology of Strength and Endurance," by Dr. W. L. Howland, is of general interest. "Peace as a Factor in Social and Political Reform," is critical and pertinent. The editorial department is very able and suggestive. (D. Appleton & Co.: New York.)

—"What shall We Do with the Conquered Islands?" by Senator Morgan, is, very properly, given the leading place in the *North American Review* for June. Hon. Hannis Taylor, late United States minister to Spain, writes pessimistically upon "Spain's Political Future." "Which shall Dominate—Saxon or Slav?" is the pertinent inquiry which the Hon. David Mills, Canadian Minister of Justice, answers. This is a very strong and interesting number. (291 Fifth Ave., New York.)

—"The Relation of the High School to the Higher Education," is the most valuable paper in *Education* for June. There are several other pertinent contributions upon important phases of educational work. (Kasson & Palmer: Boston.)

—*Music* for June presents a fine portrait of Johannes Brahms, with contributions upon "Taking Music Seriously," "The Origin of Russian Music," "Leipsic as a Student Home," and an "Interview with John Philip Sousa." The miscellaneous departments are full and interesting. (Music Magazine Publishing Co.: Chicago.)

—The *Biblical World* for June is a very interesting and valuable number. We can say of this issue, as we are so often prompted to say of others, that "it opens up the Scriptures" in a most remarkable way. There are in this issue six brief contributions, some of them illustrated, giving "Contemporaneous History," "Social Life," "The Religion," "Historical Movements," and "Literary Productions," from Josiah to Ezra. There are other papers on "The Council of Seventy," and "Explorations and Discovery." (The University of Chicago: Chicago, Ills.)

Literary Notes

—"The Pride of Jennico," by Egerton Castle, says the *Bookman*, has just run into its fifth edition. "The popularity of this novel in the face of the war excitement is noteworthy."

—The editors of *Bibliotheca Sacra* announce that with the July issue they will have, as associate editors, Rev. Newell Dwight Hillis, D. D., successor to Prof. David Swing, Chicago, and Rev. Frank W. Gunsaulus, D. D., president of Armour Institute, Chicago.

—Miss Ellen Glasgow, author of "The Descendant," has written a new novel with the singular title, "Phases of an Inferior Planet." It will be published this month by the Harpers.

—Harold Frederic is writing a novel for Frederick A. Stokes Company. It will be published in the early fall, probably first as a serial, and is entitled, "The Market Place." The scene is laid in London, and deals particularly with the many phases of the life of a London broker on 'Change.

—A new serial story from the pen of "Maarten Maartens," the author of "God's Fool," entitled "Her Memory," will commence in the July number of *Temple Bar*.

—The Century Company will bring out immediately in book form a review of Mr. Gladstone's life by James Bryce, M. P. Mr. Bryce was one of Gladstone's closest associates in parliamentary life, and a member of his last two cabinets.

—The long-established weekly eclectic magazine, the *Living Age*, never deserved its title better than now; for its presentation of English and Continental opinion on the various aspects of the war between the United States and Spain is fresh, full and widely representative; yet it does not trench at all on the other features of the magazine.

—Mr. Clarence Sherwood has finished a German translation of "The Prisoner of Zenda," called "Der Gefangene von Zenda" and published by the Deutsche Verlagsanstalt in Stuttgart. Mr. Sherwood is himself an Englishman by birth, but by descent and associations he is as intimate with the German language as with his own.

—The *Congregationalist* says: "The war is expected to affect literature in the United States unfavorably in two ways — by absorbing many of the most successful authors as war correspondents, and by fastening popular attention for the time being upon war news, to the exclusion of other subjects. But it may increase the existing and already large demand for stories of adventure and romantic peril. There is certain to be a considerable crop of war novels."

—We hear, on what seems to us to be reliable authority, that the *Independent* of New York contemplates a change of form to the size of some of the prominent monthly magazines. If true, it is certainly a change which will be appreciated by its readers.

—"Kodaks" are not permitted within sight of the Czar of Russia, and he is considered the most difficult man in all Europe to photograph. Lilian Bell, who is in Russia for the *Ladies' Home Journal*, persuaded the Russian officials to allow her to be an exception to the rule, and she succeeded in photographing the Czar so close that the Russian monarch jumped at the click of the button. Miss Bell will tell how she got her photograph in the next issue of the *Journal*.

—In the June number of *Harper's Magazine*, Mr. Laurence Hutton bids farewell to readers of his "Literary Notes." His adieus are expressed in two or three brief paragraphs at the end of the department which he has conducted for twelve years. He withdraws voluntarily, he says, "feeling that he and his readers need a rest and a change." His successor is to be Mr. John Kendrick Bangs, of Yonkers. Mr. Bangs hitherto has been known to the public as a writer of humorous literature. That he has a deeper, more serious, more academic strain, will surprise many. But those who know him intimately say that he has this strain well developed, with a lot of bibliographical knowledge as well. He is particularly well versed in English caricaturists — Keane, Cruikshanks, Leech, and the rest — of whose works he has an elaborate collection. — *N. Y. Times*.

—Two or three particularly interesting new editions are announced by Charles Scribner's Sons. One is a pocket edition of Meredith's "Early Poems." There are also two valuable *éditions de luxe* of Meredith's "The Nature Poems," with illustrations by William Hyde. A small limited issue of the last-named editions were printed and the plates destroyed.

—"Manila and the Philippines" are fully described in the July *Scribner's* by Isaac M. Elliott, who was for three years United States Consul at Manila. He tells about the climate, the cost of living, Spanish misrule, trade oppression, and all those questions which confront the United States in view of the recent occupation of those islands. Abundant illustrations show the life of Manila.

—The Baker & Taylor Company will issue in the early autumn a "Life of George Müller," by Rev. Dr. Arthur T. Pierson. The writer, who has been intimately acquainted with Mr. Müller since 1878, and has frequently visited him at Bristol, has been for some years gathering materials for this biographical work. Special illustrations are being prepared for the book.

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

THE SUNDAY SCHOOL

Third Quarter Lesson I

SUNDAY, JULY 3, 1898.

1 KINGS 12: 16-25.

REV. W. O. HOLWAY, D. D., U. S. N.

THE KINGDOM DIVIDED

I Preliminary

1. GOLDEN TEXT: *A soft answer turneth away wrath, but grievous words stir up anger.* — Prov. 15: 1.

2. DATE: B. C. 975 (?) or 937.

3. PLACE: Shechem.

4. PARALLEL NARRATIVE: 2 Chron. 11 to 14.

5. HOME READINGS: *Monday* — 1 Kings 12: 1-11. *Tuesday* — 1 Kings 12: 12-25. *Wednesday* — 1 Kings 12: 26-33. *Thursday* — 1 Kings 11: 28-40. *Friday* — Prov. 15: 1-14. *Saturday* — Zech. 7: 8-14. *Sunday* — Prov. 16: 16-33.

II Introductory

Disruption had been predicted of Solomon's kingdom. Even before his death the seeds of popular disaffection had been widely sown. His gigantic schemes for the internal improvement of his kingdom had required so much compulsory labor and entailed such burdensome taxation that the people groaned beneath their yoke. His enormous harem, also, swarming with heathen princesses, was not only, for its support, a serious drain upon its exchequer, but additionally so for the maintenance of the gorgeous idolatrous rites which the amorous king both provided for and patronized. For this latter sin God's wrath was kindled, and Solomon was divinely warned that his kingdom should be rent from him and given to his servant; while, shortly after, that servant — Jeroboam — was also divinely notified that ten of the tribes should fall to his lot after the king's death. Nor were these the only disintegrating causes at work: The old tribal jealousies, which, even in David's time, had reached the point of rebellion, had been again revived — the proud Ephraimites being especially indignant that Judah should arrogate to herself not merely the throne, but also the sanctuary of the nation. When, therefore, Solomon died, and his son Rehoboam ascended the vacant throne, the people were ripe for revolution. At the assembly of the tribes at Shechem to ratify the succession, the king was greeted by a demand for a redress of grievances: Lighten the heavy yoke which thy father laid upon us, and we will serve thee — a demand which plainly implied that they regarded their allegiance as a voluntary thing. The king postponed his answer till the third day, and sought counsel first from the venerable men who had been Solomon's chief advisers. They were convinced that the proper course for Rehoboam was to yield, to adopt a conciliatory policy, to "speak good words to the people," and thereby secure to himself their wavering loyalty. But the king disdained such humbling advice, and turned to counselors of his own age — the young men who had grown up with him, and held posts of honor and of confidence in his court. They took a scornful and haughty view of the situation. Their advice was not to humor, but to threaten and crush; to outdo Solomon himself in cruelty and oppression; to say to them, "My little finger shall be thicker than my father's loins; he chastised you with whips, I will chastise you with scorpions." The infatuated king, not recognizing the shadow of God's uplifted and punitive hand, adopted the rash counsel of the young men; and when Jeroboam and the elders came to him on the third day, he answered them "roughly." The reply of the people was as haughty as his own: "What portion have we in David? neither have we inheritance in the son of Jesse." And then the famous cry, first heard in the desert march, passed from lip to lip, "To your tents, O Israel!" And as the ten tribes renounced their allegiance, and turned their backs on Rehoboam, they uttered the significant warning, "Now see to thine own house, David!" Hoping to terrorize them, the king sent to them Adoram, their chief oppressor in the matter of compulsory labor. He was given short shrift; the people stoned him to death, and so threatening was their rage that Rehoboam fled to Jerusalem in his chariot. The revolting tribes promptly elected Jeroboam king. Their discarded ruler proposed to put down the revolt by force, but was prohibited by a prophet sent to him with a special message. Jeroboam lost no time in consolidating his power. His first step was to fortify his two capitals — Shechem and Penuel.

III Expository

16. **When all Israel** — referring to the ten tribes, ripe for revolt. **Saw that the king** — Rehoboam, the son of Solomon (by Naamah, an Ammonite princess), and his successor; now about 41 years old; reigned 17 years (over Judah). No other son of Solomon is mentioned in sacred history, and only two daughters. His disposition was weak and rash, and he showed himself at the very beginning of his reign incompetent to grapple with the problems bequeathed to him by the death of his father. He was a worshiper of his mother's gods, and her precepts rather than those of Solomon appear to have had the determining influence upon his life. **Hearkened not to them** — gave no favorable answer to their demand for reform. They had gathered at Shechem to crown Rehoboam king, as the successor of Solomon, but they insisted on having their grievances attended to as the condition of their allegiance. Excessive taxation and compulsory labor were the chief burdens which they wished lightened. Rehoboam preferred the advice of the young men to that of the old, and his reply was haughty, tyrannical, offensive. **The people answered the king** — a defiant answer, in which they withdrew their allegiance from his house, careless that, in so doing, they divorced themselves from "the everlasting covenant which God had made with David" (2 Sam. 7: 10-16; 23: 5). **What portion have we in David?** — The scornful jealousy of the Ephraimites (in particular) comes out in the question: What do we make by being any longer the vassals of David and the tribe from which he sprung? Did not both Jacob and Moses (Gen. 49: 22-26; Deut. 33: 17) predict for us a glowing and an eminent future? Have we not a sufficient portion? **Neither have we inheritance in the son of Jesse.** — We may hope for nothing from him and his house but the slave's lash. His interests are no longer our interests. There is no tribal obligation on our part to do homage to David. **To your tents, O Israel** — the old cry of the desert march, "the Marseillaise of Israel" (Josh. 22: 4); a cry which had been used by Sheba in his rebellion against David (2 Sam. 20: 1), and which now, as then, meant rebellion. **Now see to thine own house, David.** — Cease to interfere with us; we declare our independence of you; attend henceforth to your own interests.

We may clearly see that there were deeper causes for the secession than the pretended oppression of Solomon's government; that its real foundation was the ancient jealousy of the tribes, which had been only suppressed for the time by David and Solomon, but had not been entirely eradicated, while this jealousy again had its roots in the estrangement of these tribes from the Lord, and from His law and righteousness (Keil).

17. **As for the children of Israel which dwelt . . . in Judah** — referring to those members of the ten tribes who had taken up their residence within the territory of Judah, and who must have been considerably numerous to entitle them to this notice. They submitted quietly to Rehoboam's sway. Keil thinks that the Simeonites are especially referred to, "because they were obliged to remain in the kingdom of Judah from the very situation of their tribe territory" (Josh. 19: 1).

Kiepert calculates that the territory occupied by the twelve tribes at the time of Solomon's death was 13,810 square miles. After the division Israel occupied 9,375 square miles of this territory, and Judah 3,435 — about half the size of Massachusetts (Peloubet).

18, 19. **Rehoboam sent Adoram who was over the tribute** (R. V., "the levy") — "the same man who is called Adoniram in chap. 4: 6. He presided over the forced-labor service, and it was an additional sign of the infatuation of Rehoboam that a person so likely to be obnoxious to the people should be sent as the king's representative. Josephus tells us that Rehoboam's design was to appease and mollify the irritation caused by his answer. He could hardly have found worse means for his end" (Lumby). **All Israel stoned him** — a swift and bloody revenge for past oppression, and a defiance of the king. **Rehoboam made speed . . . his chariot.** — His own life was in danger, he feared, and he got away to his own capital as speedily as possible. His flight completed the disruption of Solomon's kingdom.

20. **When all Israel heard that Jeroboam was come.** — Jeroboam was the son of Nebat — his name recurring afterwards in the history in odious reiteration, coupled with the words, "which caused Israel to sin." Solomon had found him employed in some subordinate position on the new fortifications of Jerusalem, and, being struck by his activity and intelligence, had promoted him to be chief taskmaster over the exacted labor of the northern tribes. He proved to be a good overseer, performing his work well and dealing considerately with those under his charge. His nomination to a higher office was revealed to him by the prophet Abijah, who by an acted parable informed him that the ten tribes would be given to him and put him on probation. His throne should be established in his posterity, provided only he walked in the ways of Jehovah and refrained from idolatry. This announcement had the effect of stimulating the ambition as well as the vanity of Jeroboam, for we find him, shortly after, affecting a sort of royal state and maintaining no fewer than 300 chariots in Ephraim. Solomon's suspicions were aroused, and the foolish young man was obliged to flee into Egypt, where King Shishak honored him by giving him a princess to wife. He remained in exile until after the death of Solomon. Then he was recalled by the disaffected tribes and acted as their messenger at the present convention at Shechem. He was now chosen king over the ten tribes. **But the tribe of Judah only.** — So David, at his accession, was king of Judah only. The dividing line between the new kingdom of Israel and that of Judah passed through the southern part

of Benjamin, so that a large part of that tribe fell away to the northern kingdom.

21, 22. **Rehoboam . . . assembled . . . Judah, with the tribe of Benjamin.** — Benjamin (what was left of it) was reckoned, apparently, hereafter as a part of Judah — "the house of Judah and Benjamin." **An hundred and fourscore thousand chosen men.** — The Septuagint says 120,000. Rehoboam thought he would subdue the revolting tribes by force. **The word of God came unto Shemaiah.** — "Beside the present notice of him, Shemaiah is also mentioned at the time when Shishak, king of Egypt, invaded Judea and besieged Jerusalem (2 Chron. 12: 5, 7). In 2 Chron. 12: 15 he is said to have written a chronicle of the reign of Rehoboam" (Lumby).

23, 24. **And to the remnant** (R. V., "the rest") **of the people** — besides the Judahites and Benjaminites. Members of the northern kingdom had settled in Judah, and did not care to go back when the division came. **Thus saith the Lord.** — Jehovah still claimed the right to rule, though the people had chosen a king. **This thing is from me** (R. V., "of me"). — It didn't look so. Everything on the outside seemed to be merely natural — natural cause, natural effect; but behind it, or above it, was the supernatural, employing the natural (as it worked itself out freely) for its own righteous purposes; making use of Rehoboam's folly to punish the people for their sins, and restraining him from going on to farther imprudence.

So, too, in infinite holiness His determinate counsel and foreknowledge even delivers up Jesus of Nazareth to death, but this decree influences not causatively the action of those wicked hands that crucify and slay Him (Terry).

25. **Then Jeroboam** — after the ten tribes had chosen him king. **Built Shechem** — fortified it and erected palaces and public buildings in the old town. It was his capital for a while, but he afterwards selected Tirzah, a short distance away. **In Mount Ephraim** — R. V., "in the hill country of Ephraim." **And built Penuel** — the scene of Jacob's famous wrestle with the angel, east of the Jordan. "It was important for Jeroboam to have a stronghold on both sides of the river, as his subjects lived on both sides; and this town, Penuel, was, no doubt, a post of consequence, as it was evidently near to the fords of the Jordan, so that a force stationed there would protect the land from invaders" (Lumby).

His next step was to prevent the allegiance of his subjects being tampered with by the religious necessity of their visiting the temple at Jerusalem. So long as this necessity existed, he could see no hope for permanent political separation and security. If the alienated tribes continued to regard the capital of Rehoboam (Jerusalem) as their religious home, if the priests of Israel must go up to minister in the temple, and if all the males must resort thither thrice in the year, their loyalty to him could not long be depended on; and when they left him, his life would be in danger — so he "said in his heart." But in this serious state of affairs it did not occur to him to appeal to the Highest for direction, or to patiently wait for the Providence which had elevated him to the throne to solve the difficulty. To him there seemed but one course open — to follow up the political revolt by the assertion of religious independence; to complete the divorce from Judah by instituting sanctuaries and symbols of his own. It mattered not that this expedient was unauthorized and illegal and subversive of all true worship; that it tended to idolatry and provoked the Divine wrath; it was the only way out of the difficulty that he and his counselors could see. So he had two calves of gold made, and set up in Bethel and Dan, "likening his Maker to a grased ox," and told his subjects that they need no longer take the trouble to go up to Jerusalem. The people accepted the sinful proposal of their king — all but the priests and Levites, who went over in a body to Judah, and were replaced by Jeroboam with men selected, not from one tribe as formerly, but from all ranks of the people (W. O. H.).

IV Illustrative

Judah retained the capital, the centre of the organized system of government and of the material interests of the nation, together with the accumulated treasures of Solomon. All the moral and religious elements of greatness, too, were on the side of the southern kingdom. . . . The kingdom of Judah was preserved from the defection of the other tribes expressly for the sake of God's covenant with David, and to maintain His worship at its chosen seat; and the immediate consequence of Jeroboam's *religious* revolt was to drive all the priests and Levites to Jerusalem. With the line of David remained God's promise of a permanent kingdom, made doubly sure by its ultimate reference to the Messiah. In that family the crown was handed on, generally from father to son; while, in Israel, the dynasty of Jeroboam ended with his son; and there followed a series of murders and usurpations, amid which the longest dynasties — those of Omri and Jehu — only numbered four and five kings each. In the whole period (255 years) from the disruption to the captivity of Israel, twelve kings of Judah occupy the same space as nineteen kings of Israel; a striking indication of the greater stability of the former dynasty. The moral superiority is equally striking, not only in the preservation of the worship of Jehovah at Jerusalem, while Israel was sunk in idolatry, but even on the comparatively weak ground of the personal character of the kings. . . . The two kingdoms were equally distinguished in their final fate. The sentence of captivity was executed upon Israel about 130 years sooner than upon Judah; and while the ten tribes never returned to their land, and only a scattered remnant of them shared the restoration of Judah, the latter became once more a small but powerful nation, not free from the faults of their fathers, but worshiping God with a purity, and serving Him with a heroic zeal unequaled since the days of Joshua, and preparing for the restoration of the true spiritual kingdom under the last great Son of David (Wm. Smith).

"A REVIVAL WHICH IS GREATLY NEEDED" — A REPLY

F. M. MESSENGER.

IN the HERALD of Feb. 23 appears an article, copied from the *Central Christian Advocate*, from the pen of Rev. James Mudge, D. D. This article is so pregnant with facts that ought to press themselves on the attention of every Methodist, and at the same time so inaccurate in its reasons assigned, and so remiss in its proposed remedies, that it deserves a reply; and if the elders and Bishops refuse to speak, let the stones cry out.

Referring to "our church," this correspondent says: "There are those who are seriously questioning whether the fire of devotion burns on her altars as brightly now as in days of old. . . . The time was when no question could arise as to where those who were hungering after the fullness of God would better go with the surest prospect of being filled. . . . The ministry and the membership to a goodly degree were ready to give instruction, and inspiring examples of high attainment were plentiful. Is this the case now?" Following, reference is made to the work and literature of the Keswick Movement in England, together with books and writings of different American authors (not Methodists) in our own land, and these he calls "the devotional books of the day which are being read by the million." The question propounded as the probable cause for all this is, "May it not be that we have been too much occupied with the past, and too little careful to adapt ourselves to the present; that we have been so strenuous to maintain our line of orthodoxy and keep rigidly within the lines of the fathers?" etc.

Now, if these premises are correct, we may well repeat the question and pause to consider; but is it a fact that the Methodist Church has kept "rigidly within the lines of the fathers?" As we understand it, the distinctive doctrines of the Methodist Church are Free Grace, the Witness of the Spirit, and Entire Sanctification. Wesley called the doctrine of entire sanctification "the grand depositum of the Methodist Church," and for years history confirms us in saying that it was taught, experienced and maintained in the lives of many of her preachers and members. I have before me a copy of the address of the Methodist Bishops in 1824. It comes to us now as a prophecy of the picture Dr. Mudge portrays in the preface to his article. I quote from it: "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. . . . Their success in gaining numbers will be the cause of their dissolution. Holiness is the cord that binds us together; relax this and you loosen the whole system. To this, all the doctrines believed and preached by Methodists tend. Whoever supposed or who can suppose that it was designed in any of its parts to secure the applause or popularity of the world, or a numerical increase of worldly or impenitent men? Are there any provisions made for the aggrandizement of our ministers or the worldly-mindedness of our members? None whatever." (Signed) William McKendree, Elijah Hedding, Enoch George, Joshua Soule, Robert R. Roberts.

Our Discipline, "Historical Statement," page 13, lays, for the cornerstone of Methodism, holiness as a second work of grace. Volumes might be written (but it is unnecessary) to prove that Methodist orthodoxy consists more especially in the doctrine of entire sanctification as a second definite work of grace in the heart, to be obtained and enjoyed *now*. Hence the question: "May it not be that we have been too strenuous to maintain our orthodoxy and keep rigidly within the lines of the fathers?" resolves itself pure and simple into this: May it not be that we have been too strenuous to maintain the doctrines of free grace and entire sanctification as a second definite work of grace in the heart of believers? We desire to quote in this connection from an article written by Bishop Foster for the *Christian Witness and Advocate of Bible Holiness*, or at least published by that paper nearly twenty years ago. This article was entitled, "State of the Church." He says: —

"The church of God today is courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation with the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft,' seems almost the miracle of history; but who that looks about him today can fail to see the fact? Do not Methodists in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class. . . . Would not the plain dress insisted upon by John Wesley and Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one go into a Methodist church in any of our chief cities and distinguish the attire of the communicants from that of the theatre and ball-goers? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance which is as much in harmony with spiritual worship as an opera

or theatre. Under such worldly performances spirituality is frozen to death. Formerly every Methodist attended class and gave testimony of experimental religion. Now the class-meeting is attended by the few, and in many churches abandoned. Formerly nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, festivals, concerts and such like, have taken the place of religious gatherings, revival meetings, class and prayer-meetings of earlier days. . . . The church goes into shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits."

The above was the awful arraignment of the Methodist Church by one of her ablest Bishops, then in the prime of life, back in the '80s, and what has followed? Have worldly and impenitent men entered since? In fact, do they not hold the reins of government in many (God knows how many) of our Methodist churches in New England today? Could a new likeness be made which would indicate that she had improved since that one taken by Bishop Foster in the '80s? In other words, does this look like the charge of Rev. Dr. Mudge that we have been too strenuous to maintain our line of orthodoxy? We believe that the time has passed when we can say with Bishop Foster that the doctrines of the church are neglected; but is it not rather the case that the time has come when it is absolutely unsafe for a preacher to teach, live, and lead others into the blessed experience of entire sanctification? Why are so many of our best preachers laboring outside the regular pale of the church, leading their scores of souls to Christ, where our high-salaried preachers scarcely see one soul saved? No cry of incompetence on any line will answer — these men stand in the front ranks — and no plea of insubordination will suffice. It is our firm conviction that no better reason can be given under the truth laid bare than that they have positively and aggressively preached and taught the doctrines of the Methodist Church in their original Wesleyan purity, and led many souls into the experience. It has been our privilege under God to go out into the work in our leisure moments, and we are repeatedly confronted with the statement that the doctrine of entire sanctification is a new one in the Methodist churches. Recently, while assisting in revival services in a Methodist church in a large town in Massachusetts, several intelligent persons assured us that they had been members of that church twelve years, and had never, until that particular series of revival services, heard of the doctrine of entire sanctification.

Proofs are abundant that we have *not* maintained our orthodoxy too strenuously, but that, on the contrary, we have nearly abandoned it. Our decline in "devotional fire" is *not* in being too much occupied with the past, but in too much conformity with the world. We cannot expect devotion to God while we copy the world in its entertainments, its shrewd policy, its self-aggrandizement, and its pomp and pride. Christ included the great Methodist Church as truly as the single individual, when He said, "Ye *cannot* serve God and mammon." Our people have *not* committed the two evils of being "too much occupied with the past and too little careful to adapt themselves to the present," as Dr. Mudge says; but in "forsaking Me, the fountain of living waters, and hewing them out cisterns, broken cisterns, that can hold no water." The battle is on today — not between Arminianism and Calvinism, but between worldliness and godliness; between ethical culture on the one hand and spiritual power on the other; and the ease and elegance of Dr. Mudge's well-formed sentences regarding the different philosophies which underlie the thinking of the nineteenth century, feeling the influence of the currents, and the fact of the world having moved, etc., are too thin to conceal the spirit back of them, or to "deceive the very elect" (Matt. 24: 24).

Dr. Mudge gathers his ideas of "A Revival which is Greatly Needed" under three captions or headings: 1. "Less theological and more Scriptural." This sounds well, and if in company with better sentiments we would say, Amen. We believe, however, that genuine Methodist theology is very near to the Scripture, but as theatre-going, dancing, gaudily dressed members, tobacco-using parsons, and stock-jobbing worldly officials get control of the machinery of the church, the Holy Spirit, the only interpreter of the Word of God, withdraws; and hence much valuable time is spent at General Conference trying to regulate these irregularities, and thus barnacle after barnacle becomes attached to our restrictive rules, and to a greater or less extent becomes Methodist tradition, if not Methodist theology. We cannot be too Scriptural, or get too near to the "unvarnished" truth (not letter, "the letter killeth") of the Word of God. We agree with the first proposition *per se*.

2. "Less controversial and more practical." This statement is remarkable, coming from a source of learning so eminent. He speaks of "great belligerency" being attached to our doctrines by some, and says that people naturally shrink from a truth involving so much turmoil. God never gathered out a people without great belligerency. It takes mighty power to convince sinners, but it takes greater power when surrounded by a backslidden host who repudiate their own doctrines and professions. Stephen, standing before those "stiff-necked and uncircumcised in heart" professors of circumcision, needed not only to use great belligerency, but to be girded with infinite power. The apostles were accused of "turning the world upside down." Jesus was called Beelzebub, and He assures us that the "disciple is not above his Master, or the servant above his Lord." O beloved, what has not been said of the reformers in all ages? Wesley was called "a viper hatched beneath the harlot's robe." It is the same old music hardly set to new verse; a worldly church and a hireling ministry (as Bishop Foster puts it) always want an easy-going religion; but the cross of Christ *always* brings reproach, none the less in our boasted nineteenth century with its higher criticism. The despised cross is never popular, and if the Methodist Church stood where she ought to stand, no multimillionaire beer-brewer would seek honors at her shrine among any of the institutions which have the remotest connection with her name.

3. The Doctor would have this revival "less emotional and more ethical." As we have visited many of our Methodist churches and noticed the nervous shrug of the shoulders or the astonished glare at a hearty amen inspired by some spiritual hymn from our Hymnal, or noticed the frigid coolness like a death chill that seems to be creeping over our congregations, we are trying to picture a revival "less emotional," and we are led to ask if the Doctor is really serious in making such a proposition, or is about to doff the ministerial robe and cross pens with Mark Twain or Burdette? Certainly, to think of making the Methodist Church of 1898 "less emotional" as a means to a revival, or as a feature of a revival, would be humorous indeed were it not that such serious things are involved.

That ethical culture has its place in the world is not to be denied, but to recommend it as a diet for the churches in these days is like prescribing sawdust for an invalid who has become reduced to a skeleton by a process of slow starvation. Honest souls who know God are starving and want something with juice in it. Oh, for a St. Paul, "whose speech and preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men but in the power of God!" We would join Dr. Mudge in earnest prayer and fasting for a revival of pure and undefiled religion in the Methodist Church. We were born (spiritually) in the Methodist Church, and by the grace of Almighty God, under the office work of the Holy Spirit, and through the efficacy of the blood of Jesus, we were sanctified wholly about five years ago in the Methodist Church. We love her. We love her polity, and if true to herself she would be the greatest reformatory power in the world today. But she is weakened, she is crippled by just the same infusion of ethical culture, the same enervating leaven of popular pride, that deadened the Jewish Church in Christ's time, and that is making some of our sister denominations practically a dead letter in our day. It is the one trump card of hell to quiet our voices against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Methodist Church is not falling, but *has* fallen, into the trap. Can she purge herself? Will she put on the sackcloth and get back to God as any backslider must do? Heaven knows; but, in Jesus' name, God forbid that one of her own, eminent in learning, and distinguished by a long line of Methodist ancestry, should lend the hand to administer the chloroform to quiet her farther in her misery.

North Grosvenor Dale, Conn.

"Contains as much flesh-forming matter as beef."

Walter Baker & Co.'s

Breakfast Cocoa

"Has stood the test of more than one hundred years' use among all classes of people, and for purity and honest worth is unequalled."
—*Medical and Surgical Journal.*

TRADE-MARK.

Costs Less Than ONE CENT a Cup.

Our Trade-Mark on Every Package.

WALTER BAKER & CO. Ltd.

DORCHESTER, MASS.

CHURCH ARCHITECT

THOMAS. W. SILLOWAY

19 Park Square, Boston

Mr. Silloway has built or remodeled over 400 churches and makes remodeling a *specialty*.

THE CONFERENCES

VERMONT CONFERENCE

St. Johnsbury District

Lyndon.— The church at this place is being put in thorough repair. The work involves a new roof and new foundations, new windows, and vestries finished off in the rear end of the church. The entry is to be at the corner instead of the centre of the front, and the auditorium is to be completely remodeled. The church will be practically a new house.

Lyndonville.— The beautiful new church here, with the one so thoroughly renewed at Lyndon, makes the church property in this town all that can be desired. Rev. W. C. Johnson and wife will always be held in kindliest remembrance for the good work they have done on this charge.

Evansville and *Brownington Centre.*— An error in the Minutes covers up the fact that Rev. O. E. Newton has entered upon the fifth year of his pastorate with a united and happy people. This makes seven pastors in the district who are completing the full term of five years.

Marshfield.— This charge increased its estimate for pastor $75, and hopes to pay a round hundred dollars over last year's estimate. Rev. S. G. Lewis has his work well in hand, and a year of unusual prosperity seems opening to pastor and flock.

Barton Landing.— Rev. J. A. Dixon has been enthusiastically received, and they voted to pay the pastor once a month. Mr. Dixon preached the Memorial Day sermon at Cabot and gave the Memorial Day address at North Calais.

Peacham.— Rev. J. T. Baxendale finds himself pleasantly fixed among a people who appreciate his services, and who are doing much to make it manifest. Among the things long needed here is water at the parsonage. They have always been obliged to depend on their neighbors, besides the inconvenience of going so far for it. Before this appears in print a well will have been dug on the parsonage lot, and the water brought into the house by a pump, if the definite plans arranged at the quarterly conference are carried out.

Irasburgh.— Though Rev. P. N. Granger is in his seventy-fifth year, he is as vigorous as many a younger man, and is doing more work than some men at half his age. The church is being thoroughly repaired under his supervision, and he often works with the men, doing as much as, and some say more than, any of them.

The Preachers' Meeting just held here was excellent in spirit and profitable in discussion. The topics for the meeting were: "The Preacher"—"As a Man," "As a Christian," "As a Man of the World," "As a Citizen;" "Indirect Preparation for the Pulpit;" "Dangers to the Preacher's Spiritual Life;" "The Preacher and His Congregation;" "The Preacher and His Young People;" "The Influence of the Local Church on the Community." These questions were opened by carefully-prepared papers, and these were followed by earnest and profitable discussion. Mr. Granger and his wife are splendid hosts, and with the willing co-operation of their people made the occasion a very pleasant one to remember.

Newbury and *West Newbury.*— Sunday, June 5, was a red-letter day here. The pastor, Rev. W. H. White, received 16 into full membership from probation and 2 by letter. Mr. White invited the official members to participate in the reception, following him and giving the cordial hand of welcome to the new-comers. It was a most impressive service, the entire congregation being greatly affected; and there is "more to follow." Mr. White preached the Memorial Day sermon (from 2 Tim. 4: 7) to a packed house. The local paper says the sermon was "eloquently patriotic."

Albany.— Rev. S. Donaldson is one of the six ex-presiding elders who bless the district with their counsels, their work, and their prayers. He is deservedly respected by all in town, and evidences of progress manifest themselves on every hand.

South Albany.— The new church at this place was dedicated, June 9. The house was packed with an enthusiastic audience who promptly contributed $200, which will pay all debts and leave quite a balance to help make some farther improvements in contemplation. The church is a gem for beauty and commodiousness. It is well worth $2,000, but by a modest estimate of the work contributed they call it $1,750. The pulpit, the communion table and a set of ornamental shelves, with contribution boxes, are the gift of Mr. Salmon, who did the work himself. They are, without exception, the most tasteful and elegantly finished of any we ever saw. Mr. Salmon is a farmer who simply does this kind of work as a pastime; but he is a real artist. Had he cultivated his gifts earlier, he would have been heard from in a much wider circle. The dedicatory sermon was preached by the presiding elder, and Revs. P. N. Granger, O. M. Boutwell, M. B. Parounagian, W. E. Douglass, D. L. Evans, and the pastor, Rev. S. Donaldson, participated in the services, the latter having charge. Mr. Donaldson has given much time and wise counsel to the enterprise, and rejoices in the successful outcome. H. A. S.

St. Albans District

Missionary Convention.— The annual meeting of the St. Albans District branch of the Woman's Foreign Missionary Society was held with the Richford Church, Tuesday, June 7. They met to "take sweet counsel together," and to plan and pray and labor for the promotion of the work committed to the women of the district. Mrs. C. S. Nutter, the president, presided during the sessions. Very encouraging reports of the work were presented. Your reporter was never more deeply impressed with the good work that is going quietly but surely and steadily forward through the efforts of this Society. Their influence in awakening and cultivating a more intelligent and sustained missionary spirit in hundreds of families and scores of churches and communities is a more than sufficient reward for all the cost of labor, patience and prayer invested in the good enterprise. No one need be told that these women are working nobly to realize the good purpose of their organization, and that they are meeting with encouraging success. A statement was made by one of the speakers that was not very complimentary to the secretaries of the Parent Society, and if true, may explain one of the causes of the indifference manifested in lifting the enormous debt of that Society. A preacher on one of the smaller charges of the Newark Conference went to the headquarters of the Parent Board in New York city, and asked one of the secretaries to visit his charge on a Sunday morning and help in raising the annual missionary collection, giving as a reason that he had been there several years, and it was difficult for him to raise the apportionment. With one of the secretaries present to encourage and present facts in a new light, he felt that the people would respond freely. The reply from the secretary who was thus courteously invited to help a struggling pastor and a most worthy people, as he straightened himself up, was, "Why, brother! I never go to any church that gives less than a thousand dollars." The poor and almost discouraged preacher at last found the needed help in the Woman's Foreign Missionary Society, that like the Master goes everywhere helping all classes — that knows no rich, no poor. This, perhaps, explains too why we ourselves have been so unsuccessful in our efforts for twenty years to secure the help and inspiration a secretary's presence would give the people we served. Paul, though honored of God as the chief apostle, was not above the humblest service for others.

Miss Mary A. Danforth, of our Japan Mission, gave three addresses. They were most entertaining and instructive, and well calculated to awaken a missionary spirit. Her audiences were, at times, completely carried away by the tumult of feelings which her speeches excited. Miss Danforth has a rich experience of over five years of missionary life and labor among the Japanese, and ranks among the best workers in the field. She is making good use of her knowledge and experience as she goes from place to place among our people on St. Albans District. Everywhere she has been, fresh interest has been awakened in this work. We are sorry that she could not remain longer in our midst, but hope she may be prevailed upon to make a more extended visit in the near future. This meeting proved an occasion of great enjoyment and profit to all concerned, and served to promote the good cause in whose interest it was conducted. The place of the next meeting will be with the Bakersfield church.

West Enosburgh.— On Sunday morning, May 29, the pastor, Rev. E. T. Brush, preached a memorial sermon from the text, "I have fought a good fight." The sermon is mentioned as deeply interesting and profitable. The sacrament of the Lord's Supper was administered after the sermon. A larger number than usual communed. Five were received by letter. On Sunday morning, June 5, Miss Mary A. Danforth spoke in behalf of the Woman's Foreign Missionary Society. Her presence was an inspiration to the pastor and a benediction to all. On Sunday, May 15, the claims of Montpelier Seminary were presented, and the people responded generously. More than the amount assessed was received.

Richford.— The interior of the church edifice has been greatly improved by re-papering the walls and ceiling, and wainscoting the choir gallery. All the cost has been met. The Memorial sermon was delivered by the pastor, Rev. P. A. Smith. The sermon was patriotic and evangelical. A fine musical program was rendered. Rev. W. H. Worthen, M. D., gave the Decoration Day address. It is reported as "a fine effort, and one of the best ever heard here." The pastor and wife will take a vacation of five weeks in July and August, and will visit relatives in Maine.

Waterbury Centre.— Rev. Will S. Dunn, the pastor, recently took unto himself "an helpmeet," and proposes no longer to walk the pathway of life alone. A reception was tendered the happy couple on Wednesday evening, June 8. We bear congratulations to Mr. and Mrs. Dunn, with an earnest wish for happiness, prosperity, usefulness, and length of days.

Fairfax.— Rev. W. H. Atkinson, the pastor, is well pleased with his work on this circuit, and the people are pleased with him. They are providing him with good things, and he seems to think that he has found a land flowing with milk and honey. The work has revived very materially. There is abroad among the people a spirit of hopefulness and courage, of kindliness and harmony, which cannot fail to result in much good for the future. The outlook is more promising than for many years. Miss May, the pastor's daughter, was recently married.

Alburgh Centre.— The pastor, Rev. X. M. Fowler, is visiting his parental home in Ohio for a few weeks. He will return soon very acceptably reenforced, as he proposes to bring back from the

Dyspepsia Degrades

its victims. It puts them in the power of the weakest organ of the body and makes them its slaves. They must eat to suit it, drink to suit it, and live a lenten life of self-denial.

AYER'S PILLS

have cured many bad cases of dyspepsia—they will cure you, if you are suffering from that disease.

Mrs. H. B. Anderson, 15 Williams Street, Grand Rapids, Mich., writes:

"Ayer's Pills cured me of dyspepsia from which I had suffered for three years. They beat every other medicine."

AYER'S PILLS Cure Dyspepsia

"Buckeye State" a "helpmeet." May God prosper them!

Johnson and *Waterville.* — One of the most faithful of our members at Johnson, Anna L. Oakes, is dangerously ill in Plymouth, N. H., where she has been teaching in the State Normal School. "The earnest prayers of the church are being offered that, if consistent with the Divine will, she shall recover. At Waterville the interest resulting from last winter's revival continues; 60 were present at the last week-night prayer-meeting, and an excellent spirit prevails. Many of the converts have proven by their six months' probation that they were actually transformed by the Spirit of God." CREAMER.

MAINE CONFERENCE

Lewiston District

Park Street, Lewiston. — The vestries of the church have been thoroughly renovated, thus making a more cheerful and inviting place for evening assembly. Rev. C. A. Southard, the pastor, who is State commander of the G. A. R., observed a special Memorial service on June 5. All the veterans of the city were invited, and, with their friends, filled the house to overflowing. Recent interesting social events were the reception given the pastor at the church on June 1, and the reception given by Mr. and Mrs. Frank L. Quimby at their home on the twentieth anniversary of their marriage.

Hammond Street, Lewiston. — The quarterly meeting on June 5 proved an interesting occasion. In the afternoon 7 candidates were baptized by immersion by the presiding elder. In the evening, the pastor received 2 persons into full membership by certificate, 9 from probation, and 4 on probation.

Berlin, N. H. — Rev. O. T. Field, a student from Evanston, will spend the summer preaching to the Scandinavian Mission recently organized at Berlin Mills. Sunday, May 15, at Mr. Field's invitation, the presiding elder preached to a small audience gathered in a private house. Except the prayer and the sermon, the service was in the Norwegian language, Mr. Field acting as the preacher's interpreter. At Berlin, we found Rev. A. T. Craig hopeful and full of courage. The continued hard times prevent this society from clearing their debt as speedily as they would otherwise do; but current expenses are being met, interest paid, and something done to cancel old debts. Church services are well attended and of great spiritual interest and profit.

Rumford Falls has suffered a great loss in the recent death of John F. De Costa, M. D. Funeral services were held, June 5, at Rumford Falls, the place of his residence and afterward at Buckfield, the place of burial. Revs. J. L. Hoyle and G. B. Hannaford, assisted by several pastors of sister denominations, conducted the services. Delegations from several fraternities in which Dr. De Costa held membership were also present and conducted appropriate burial rites. Dr. De Costa was held in high esteem in Rumford Falls, Buckfield and other communities where he was well known. A kind and skillful physician, a devoted husband and father, a consistent member of the church, he will be greatly missed.

Gorham, N. H., keenly feels the loss of members by recent death and removals. Rev. F. A. Leitch, the pastor, is in labors abundant. His sermons show the results of extensive research and careful preparation. Mr. Leitch is especially interested in all phases of modern sociology.

Bethel. — Rev. J. W. Lewis is making his mark here. The parsonage sadly needed repairs, and Mr. Lewis, who happens to be thoroughly acquainted with architecture and house building, is securing changes which will make the old home look almost new. Congregations are large, the society well united, and consequently the outlook is hopeful. At a union service held at the Congregational Church, Mr. Lewis delivered the Memorial Day address, which was fully appreciated by the large audience present.

South Auburn. — Public services here were suspended several weeks on account of scarlet fever in the community. At the first quarterly conference it was voted to adopt the financial plan recommended by the Discipline, in place of the plan hitherto in use. Nearly every church on the district at this time receives weekly offerings in the Sunday service.

West Paris. — Rev. R. S. Leard and family are pleasantly housed in the beautiful and commodious new parsonage, and are already pushing the work of the church along lines of spiritual upbuilding. Several members have been received from probation at *Greenwood*.

JUNIOR.

Lower Bartlett and *Intervale.* — The people of Lower Bartlett and Intervale never do things by halves; so when the new minister came they welcomed him in their own inimitable way. On Thursday evening of May 19 about a hundred of the neighbors and friends gathered at the parsonage to give Rev. and Mrs. C. A. Terhune a house-warming and pound party. Although the night was dark and rainy, it did not dampen the ardor of any, for a large delegation was present from Kearsarge. Through the thoughtfulness of Mr. Drown, who kindly sent teams to convey them there, the North Conway band came in full force, and gave some fine selections. The evening was pleasantly spent in conversation, and when the friends said good-night they left many substantial evidences of their generosity and good-will. The pastor thinks it is due the people to say that he has not, in the course of his experience or observation of receptions tendered to pastors, witnessed anything like this — so overflowing with zeal and good cheer. The year opens very promisingly. The oneness of the church affords much encouragement to the pastor. *

Portland District

Kennebunkport. — Rev. L. H. Bean reports a hearty welcome to his new charge and a pleasant "reception." The outlook is hopeful for a revival, as the people desire it and are ready to work.

Gorham, School St. — The Ministerial Association was generously entertained at this place, June 6 to 8. Dinners and suppers were furnished in the vestry, giving an opportunity for social intercourse. Eighteen preachers were present during a part of Tuesday. An effort is to be made to secure better attendance at the next meeting and seek an expression of opinion as to the wisdom of continuing the organization.

Saco. — Seven members were received into the church recently, and others are to follow soon.

West End. — Rev. H. E. Dunnack has organized the members of his church into small classes, in accordance with our Methodist polity, and expects monthly reports from the leaders.

South Berwick. — Seven persons were baptized on the first Sabbath in June, and three asked for prayers at the evening service.

Sanford. — The ladies are preparing to carpet and make other repairs inside the church.

Westbrook. — One hundred and fifty partook of the sacrament on June 5; 3 were baptized, and 4 received on probation.

York. — Rev. W. S. Bovard was received by the young men, assisted by the ladies of the society, in the Town Hall. A turkey supper and speeches made up the program. This charge will raise its proportion on the missionary debt. The pastor graduated this summer from the Boston School of Theology.

Westbrook. — Four souls were saved on Sunday, May 29, making six for the week. The pastor is rejoicing over the Holy Spirit's baptism which the church is receiving.

Portland. — The District Stewards' Meeting was held in the vestry of the Chestnut St. Church on Thursday afternoon, June 2. The attendance was small and the session brief. It is proposed to hold next year a "Laymen's Convention" in connection with this business meeting, with the hope of finding some way to bring our laymen together to exchange views and to plan for the good of the churches.

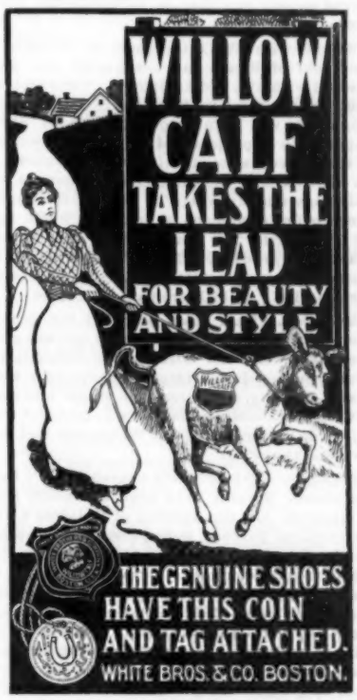
Outlook for Revival. — Souls have been converted at Chestnut St., Pine St. and West Scarboro since Conference, in addition to those mentioned above. The preachers are planning for grove and tent meetings at various points during the summer. There is a determination on the district to make an aggressive advance upon the enemy during the year. E. O. T.

Berwick. — "Visitor" writes: "I learned, the other day, some facts about the Methodist Church in Berwick which are worthy of special mention in the HERALD, as an example for other churches. Briefly told, they are these: 1. Spiritual interests are made *supreme* in this church. 2. Money is raised by subscription, not by some modern, doubtful entertainments. 3. The pew rentals meet the salary of the pastor, including rent of parsonage, the claims of Bishops and presiding elder. 4. The congregation as an average will equal, if not surpass, any church within fifty miles. 5. Over $5,000 was expended on the enlargement of the church edifice last year, all provided for, and this year they are going in for salvation. The spiritual tide has been rising since Conference. Rev. W. P. Merrill is pastor, and they say he is a fine preacher."

Augusta District

North Augusta. — Rev. W. L. Phillips and wife received a very hearty welcome back. A huge clothes-basket was converted into a May-basket and loaded with good things. On the quarterly meeting occasion one young man was baptized, and he and his sister were taken into the church, so now the whole family are members of the church. At the communion Father Dutton, a veteran of ninety years, knelt beside the pastor's little girl of tender years. It was a pleasing sight.

Livermore Falls. — Perhaps this is the banner church of the district in patriotism. Not only the pastor, Rev. G. R. Palmer, but most of the official brethren are members of the G. A. R. At



BASS POINT,
NAHANT.
Boston's Favorite Seashore Resort.
Grand Harbor Trip
- - FAMOUS FISH DINNERS - -
Steamers leave
LINCOLN WHARF, Commercial St.,
(Weather Permitting)
For Bass Point. — 9.30 A. M., 2.30, 5 P. M.
Return — 10.30 A. M., 3.45, 6.15 P. M.
For Nahant. — 9.30 A. M., b3.30, 5, c7.30 P. M. Return — b8, b11, A. M., b3.25, 6 P. M.
bExcept Sundays.
cExcept Saturdays.
Fare, 25c. Children, 15c.
Take Ferry Cars. Special Rates to Parties.
A. P. LANE, N. E. Agt., 201 Wash. St., Boston.

Genuine Opal Ring Free
We give you free this Handsome Genuine Opal Ring, best gold plate, warranted 2 years, if you sell only 15 Stick Pin Souvenirs of War and the "MAINE" at 10 cents each; trial subscription to new illus. patriotic Magazine free with each pin. Don't send money, just name and address, and say you will return pins or money by mail within 2 weeks. We send pins by return mail, and ring when you remit $1.50.
THE COLUMBIAN, Boston, Mass.

the Memorial service this year the Baptists joined with the Methodists. The presiding elder preached the sermon. Prof. R. G. Sprague, of Kent's Hill, gave the Memorial address at Jay. It was pronounced a very fine effort. New paper has been put upon the personage walls; and the finances are in excellent condition. The Ministerial Association meets here, June 27-29.

Strong.— Rev. T. N. Kewley is on his third year, and Hon. W. L. Daggett, the veteran Sunday-school superintendent, is still at the head of the school. The converts of last year are being faithfully cared for, and all the interests of the church are in a healthy condition. It is one of our pleasantest country charges.

Phillips.— It was a great grief to the people to give up Rev. W. A. Nottage and his estimable wife after five years of faithful service. But they are greatly pleased with the new pastor and wife. Rev. B. F. Fickett has found a charming rent in a beautiful village. He is already seeing the fruit of his labors. The report, June 1, was one reclaimed and three converted, and one hundred and fifteen calls. He is already agitating the question of building a parsonage. The people might as well surrender first as last; and they might as well conclude to subscribe for ZION'S HERALD.

Wayne.— Rev. W. T. Chapman is happy in his new field of labor, and the people are much pleased with him and his family. I was told that the famous vocalist, Mrs. Annie Louise Carey Raymond, was born in our parsonage. She is expected to be present and sing on the occasion of the centennial celebration, which occurs Aug. 18. The walls of the parsonage are adorned with paintings and drawings by Mrs. Chapman, and they are fine specimens of art. The whole family is musical. The congregation and Sunday-school are growing. The pastor preached the Memorial sermon before the G. A. R. It received great praise. All bills are paid up to date.

Hallowell.— This place bears off the palm in the way of receptions. The second one was given the pastor and his wife by the children and young people, from sixteen months to sixteen years. Singing, recitations, ice cream and cake, with fine decorations, made it a unique and most enjoyable occasion. Mr. J. W. Church and wife arranged the affair.

Gardiner.— This historic church is still forging ahead. Several have been converted since Conference. On the evening of Children's Day six hundred persons were present. The collection for Education amounted to $18. The Sunday-school has reached the largest number in its history. The parsonage has been newly painted at a cost of more than one hundred dollars, and the bills promptly paid. Pastor Lewis is full of courage and hope. More than twice as many deaths were reported from Gardiner last year as from any other charge on the district, and a larger number than from any other in the Conference. But still the church is growing. A new system of finance has been inaugurated, and it works finely.

North Anson.— Four have been baptized recently by immersion, and a much larger number are expected to be baptized in the church very soon. These are the fruit of the revival services held by Rev. G. H. Hemus and wife. Pastor Clancy writes: "The people are working nobly." We are looking for enlargement to come to Zion here in yet greater measure.

Maine Wesleyan Seminary.— The year just closed has been one of the best. The meeting of the trustees was one of great harmony. Forty-three fine young people were graduated from the different courses. Some were graduated from more than one course; more than fifty diplomas were given. Annie Brown, daughter of Rev. J. B. Lapham, received the prize in algebra, and also in science. Miss Searls received a prize, and also honorable mention. Mr. Pierce of Kent's Hill captured the prize for best declamation. Ernest Masterman, son of Rev. J. R. Masterman, and R. D. Tarbox, a young local preacher, were among the graduates. The whole class acquitted themselves with great honor. The president and the trustees are planning for new departures and improvements. This school with its splendid history intends to keep at the front.

Personal.— Rev. G. R. Palmer preached on Memorial Sunday to his old friends in Dexter, and the next day he gave the Memorial address in Dover. Rev. G. D. Lindsay gave the address in Westbrook and Rev. H. A. Clifford at Strong, and Rev. A. S. Staples preached the Memorial sermon at Mt. Vernon. The presiding elder gave the address at Mt. Vernon. Very likely other pastors on the district performed like services.

Dr. Stackpole gave two very able and interesting lectures at the Ministers' Institute in Lewiston recently.

The graduating class at Kent's Hill presented the institution with a fine crayon portrait of Dr. C. F. Allen — a companion to the one presented last year of his brother, Dr. Stephen Allen. Both of these honored men have been true friends and liberal patrons of the school. Miss Belle Allen, youngest daughter of Dr. C. F. Allen, made a neat and bright after-dinner speech.

The widow of Dr. Stephen Allen is still very sick.

Rev. W. H. Foster, now 87 years old, is wonderfully vigorous in body and mind. He is one of the most constant attendants upon church services, and is frequently called upon to officiate at weddings and funerals. A. S. L.

N. E. SOUTHERN CONFERENCE

Providence District

Newport, First Church.— The vestry, which was painted and calcimined about Conference time, presents a greatly improved appearance. Epworth League Sunday was observed in the morning with a sermon especially to the League by the pastor, Rev. J. H. Allen, and anniversary exercises of the League in the evening. The Spiritual Work department showed a greater gain than the previous year. On Tuesday evening, May 17, was held the last literary meeting of the League for the season, completing the series of papers on the literature of the Victorian era. The last paper was by the pastor and was on the works of John Ruskin. Sunday evening, May 29, the pastor preached on the "Patriotic Idea" before the C. E. Lawton and Gen. G. K. Warren Posts, G. A. R.

Newport, Middletown.— Rev. R. S. Moore, pastor here, was chaplain of the House of Representatives on election day in Newport, May 31.

Providence, Hope St. Church.— Four persons, converted recently, have been received on probation, and 3 by letter. The congregations are steadily increasing and all departments of the work show renewed spirituality. It promises to be a year of unusual prosperity. The pastor, Rev. R. S. Miller, is giving a series of Bible readings on the Epistle to the Philippians which is securing an enlarged attendance at the Thursday evening prayer-meetings. Initiatory steps are being taken toward the formation of a Brotherhood of St. Paul. Anniversary day of the Epworth League was observed by special exercises and an address by the pastor on "The Mission of the Epworth League." The collection taken for the Deaconess work will amount to about $70.

Providence, Asbury Church.— June 5, 5 persons were received by certificate, two being from the Episcopal Church, and one was received on probation. The official board at its first meeting in the year appointed a committee to revise the roll of church membership. The committee reported that they had found thirty-seven names which should be marked "removed without certificate," four "deceased," and four "joined other churches without certificate." This pruning left a total of 223 members to be reported. Additions since Conference, 6 by certificate, make a present total of 229. The committee also recommended a pruning of the roll of probationers.

Providence, St. Paul's Church.— June 5, 2 young men who give special promise of usefulness to the church were baptized and received on probation, and 2 were received by certificate, one of these being a local preacher from the bounds of the New Hampshire Conference, Rev. George Hudson. Rev. J. A. L. Rich, the pastor, and his wife were given a reception on the evening of May 18. The literary and musical part of the evening's enjoyment was contributed by the Epworth League. An original poem was read by Mrs. Mattie Haskins, in which a very delightful welcome was tendered the new pastor and his wife. Rev. S. H. Woodson, pastor of the Plymouth Congregational Church of this city, gave a fraternal welcome. Mrs. Rich was presented with a bouquet of beautiful flowers. The pastor responded in a very happy manner.

Providence, Washington Park Church.— This society gave an old-fashioned clam-bake on Wednesday, June 8. It was a perfect June day, and the whole affair a great success. The proceeds are to be applied to the church debt. Rev. F. L. Streeter is making an extraordinary effort to raise a good share of the present indebtedness in order to relieve the pressure which is sensibly felt by the society. His work will no doubt prove successful.

East Greenwich.— Rev. Ambrie Field, the pastor, and Dr. Blakeslee led in the work of entertaining the Providence District Ministerial Association meeting, held here June 6 and 7. Dr. Bass was re-elected president, and Rev. R. S. Miller, of Providence, secretary. The literary program proved to be very satisfactory and the discussions aroused much interest. Rev. Drs. Whedon, Talbot and Nutting, besides the stationed preachers, were present and participated in the debates with great animation and to edification. Dr. Whedon has just returned from the South, where he spent the winter. He and Mrs. Whedon may make this very delightful place their summer home. Dr. and Mrs. Talbot are also enjoying the hospitality of our splendid boarding school. Dr. Blakeslee arranged a banquet in honor of the visit of the ministers and their wives, and in order to make the affair significant to the students of our Conference Academy, he gave them a half-holiday. The assembly tested the capacity of the elegant new dining hall. The *menu* was varied and the cookery perfect, while the service was by the young gentlemen of the institution, who were congratulated on their success. After an hour's discussion of the cuisine Dr. Blakeslee introduced the speakers. His words of welcome were responded to by Rev. C. A. Stenhouse, of Providence. Rev. F. B. Whitcome, pastor of St. Luke's Protestant Episcopal Church of East Greenwich, responded to the toast "The Academy and Our Local Clergy;" Rev. W. F. Davis, of Providence, an alumnus, spoke on "Clerical Alumni;" Rev. C. W. Holden responded to the toast "The Academy and Our Conference;" Rev. C. H. Ewer, of Providence, is a veteran of the Civil War, and fittingly responded to the sentiment "The Academy and Our

GOLD DUST
THE BEST
WASHING POWDER

Country." Miss Blakeslee and Miss Mayhew played a charming duet amid the post-prandial exercises. After these inspiring exercises the guests were invited to view the facilities of this successful institution. The new dormitories on the cottage plan are giving much satisfaction, and when more new buildings are erected upon the beautiful campus to take the place of the old dormitory destroyed by fire two years ago, the Academy will be equipped as it should be. The elegant cottage occupied by the young gentlemen was admired by the visitors, and the cottage now occupied by the young ladies — a building leased for present use — also seemed well adapted to serve for the home of these young people. The churches should not delay, however, in giving the needed means to erect a cottage on the campus.

Arnold's Mills. — Rev. J. G. Gammons, the pastor, reports that a superannuated member of this Conference resident here, Rev. Elmer F. Newell, has been elected Sunday-school superintendent and has recovered his strength sufficiently to attend some other church services. It will be remembered that Mr. Newell was attacked with nervous prostration at the very beginning of his ministerial life, and has been so ill at times as to scarcely endure any mental exertion. This report from his pastor, who has taken a great interest in him, is the most encouraging for several years. A splendid feeling of harmony exists here between pastor and people. An addition has been made to the church edifice, with other improvements. At Berkley, which has been joined to this charge, a revived interest is manifest which promises much for the future. Rev. J. G. Gammons delivered the Memorial Day oration.

Warren. — Rev. H. W. Brown, pastor here, gave the Memorial address before the G. A. R.

Personal. — Mr. Albert F. Blakeslee, son of Dr. Blakeslee, is teaching at Montpelier, Vt.

KARL.

New Bedford District

South Harwich. — There is much satisfaction expressed throughout this section over the return for the fourth year of Rev. Charles Smith. The reception tendered Mr. and Mrs. Smith was a flattering testimonial of the esteem in which they are held. Mr. Smith delivered the oration in Exchange Theatre, Harwich, on Memorial Day. The Harwich *Independent* gives a full report, and says most excellent things concerning the address. Miss Margaret Eckley, of the Providence Deaconess Home, spoke in this church, Sunday morning, May 29. As a result, a "Deaconess Circle" has been formed, with the pastor's wife as president. The preaching services, Sunday-school, Epworth League, class and prayer-meetings are well attended, and the general interest is good.

Wood's Holl. — The people here have received their new pastor kindly, giving him a public reception, Monday evening, May 2. Sunday morning, May 29, the Congregational and Methodist churches united in a memorial service. The pastor, Rev. F. C. Anderson, preached the sermon on this occasion before the G. A. R. Post and Woman's Relief Corps of Falmouth. A large and attentive audience was present. Sunday evening, June 5, Presiding Elder Everett preached a strong, helpful sermon and administered the sacrament of the Lord's Supper. Children's Day was observed by an appropriate sermon in the morning and a well-rendered concert in the evening. The offering for the Children's Fund amounted to $6.

Fall River, Quarry St. — Picnics have never been considered enjoyable occasions by the people here, but that held under the auspices of the Epworth League, directed by Pastor Ridgway, on Memorial Day, was by unanimous verdict a great success.

West Dennis. — Rev. J. T. Docking was invited to deliver an address before the County Christian Endeavor Convention, his topic being, "Fishing in New Ponds." Mr. Docking has also been invited to give the baccalaureate sermon again this year before the Dennis High School. Mrs. Mary A. Livermore's lecture was a grand success, people coming from ten and fifteen miles and crowding the church to the doors. The lecture was a great inspiration to this section.

Personal. — The following is from a letter received from our beloved superannuate, Rev. Samuel Fox: "In the third line of the ninth stanza of 'At Eventide,' that our Conference so honored me in directing its insertion in the Year Book, I find an error. It is in the last word of the line, the letter *g* being substituted for a *q*, thus turning *quest* to *guest*. The line now reading, —

"'We near the hour of our life-long guest,'

should read, —

"'We near the hour of our life-long quest.'"

Fall River, Summerfield. — Extensive repairs are under way. The church building has had a new roof, and the audience-room a new steel ceiling. Parsonage and church have been repainted, the latter both outside and inside. An extension has been built at the rear of the pulpit. The lower part will be finished for a ladies' parlor and the upper as the needs and possibilities of the future may demand. Rev. L. M. Flocken is pastor.

Long Plain. — Special services were held Sunday, May 29. The pastor, Rev. J. Elbert Thomas, spoke upon "Our Debt to Our Dead." In the evening a patriotic service was held with appropriate music, readings, and an address, "The Flag."

Fairhaven. — The Veterans' Association attended service with this church, May 29. The pastor, Rev. S. E. Ellis, delivered the sermon. Fairhaven has an especially fine choir for a charge not of the city. Its services were much enjoyed by the veterans and the large audience present.

Sagamore. — The E. B. Nye Post, G. A. R. of Bourne, accompanied by a large delegation of citizens, attended service at this church on Memorial Sunday. The sermon, by Rev. E. E. Phillips, was highly appreciated. Mr. Phillips also delivered an address at Welcome Hall on the 30th.

Chatham. — This church, through Miss M. E. Byram, has, very fittingly, a beautiful memorial window in honor of its late benefactor, Mr. Marcellus Eldridge. It is a magnificent work of art, executed by Mr. Baird, of the firm of Redding, Baird & Co., Boston, a personal friend of Mr. Eldridge. The subject is Joseph, and the ideal of the artist has been wrought out with marvelous skill and success. The full-length figure of Joseph is depicted standing at the massive marble entrance of his Egyptian palace, attired in superb Oriental costume. The setting is beautifully in keeping with the thought and purpose of the memorial. The best of Egyptian thought with its expressions of love and hope of immortality are blended with rare artistic skill and taste. The window will ever remind the worshipers of the thoughtful generosity of him who has done so much to surround them with all that could be desired in the way of material helpfulness in worship. The Chatham *Monitor* of May 24 gives a full description of this "monumental work of art," accompanied by a handsome cut. It also speaks of the windows in the Chatham church as follows: "Visitors to the Cape this summer, attending this church, will find one of the most beautiful collections of stained-glass windows that could be found in any portion of the United States, directly or indirectly due to the enterprise and munificence of our late brother and townsman."

Laymen's Convention. — Through the efforts of the progressive presiding elder of New Bedford District, Rev. T. J. Everett, a most successful Laymen's Convention was held in connection with the annual meeting of the district stewards at Middleboro, May 25. At 10 o'clock the stewards met for the transaction of business. The number present and the careful consideration of the matters brought before them indicate that the laity on New Bedford District take a deep and intelligent interest in the welfare of the church. In the matter of district parsonage furnishings it was voted to assess the churches one-fourth of one per cent., and also to impress upon the people the fact that this was a continuous item of expense, as it is in local parsonages. Nothing has been assessed for three years, and before that for eight. It is hoped that there will be a hearty response to the call of the committee — Isaiah Snow, Wm. L. Haskins and H. L. Chipman. The program of the convention was carried out as prepared. Mr. R. S. Douglass, of Plymouth, presided. The general theme was, "The Layman's Responsibility," and it was discussed under the following heads: "To the Cause of Education," R. F. Raymond, of New Bedford; "For the Financial Condition of the Church," Isaiah Snow, of Truro; "For the Sunday-school," Hon. W. S. Greene, of Fall River; "For the League Work," G. W. Penniman, of Fall River; "For the Spiritual Condition of the Church," Rev. F. D. Blakeslee, of East Greenwich. At 3 P. M. the principal address of the day was delivered by Bishop Mallalieu, on "The Layman's Connection with the General Interest of the

Standard of Perfection For Perfect Bread
ARLINGTON WHEAT MEAL
On the market 28 years.

SECOND HAND THEOLOGICAL BOOKS
Send for catalogue just issued.
HERBERT A. THAYER,
Moreland Ave., Newton Centre, Mass.

BOOKS FOR SALE
Nine volumes of McClintock and Strong's "Religious, Theological and Ecclesiastical Cyclopædia," and also "Life and Times of John Wesley," by L. Tyerman, in three volumes. All in good condition, which I will dispose of at reasonable discount.
Address,
Rev. C. DINGMAN,
Pittsfield, Vt.

SHOPPING AND CHAPERONING AGENCY
Terms Reasonable.
Circulars sent on application.
Address,
Miss H. C. NICHOLS,
Young Women's Christian Association,
40 Berkeley St., Boston, Mass.
Home address, 15 Holyoke St.

AARON R. GAY & CO.
Stationers and Bank Book Manufacturers.
ACCOUNT BOOK
Of any desired pattern made to order.
122 State St. BOSTON.

JUST OUT ROYAL HYMNAL for the Sunday School
By Rev. ROBERT LOWRY and IRA D. SANKEY.
This new collection contains 232 pieces, the productions of over 100 prominent hymn writers.
The best Sunday school song book offered.
$30 per 100 by express; 35c. each, if by mail.
THE BIGLOW & MAIN CO.
New York. Chicago.

Artificial Human Eyes
Andrew J. LLOYD & Co.
323 Washington Street,
Opp. Old South Church, Boston

BAY VIEW HOUSE
Ferry Beach, Saco, Me.
It is only ten-minutes ride from Old Orchard by the Orchard Beach Railroad, which connects with every train on the Boston & Maine railroad. A porter will be at Old Orchard on the arrival of every train to meet all parties en route for the Bay View, to look after baggage and relieve patrons of all trouble. Check all baggage to Old Orchard. The proprietors take pleasure in assuring their old friends and patrons of their appreciation of favors during the last *fifteen years*, and trust by giving personal attention to the comfort of their guests, to receive their patronage in future, and also the approbation of all new patrons.
E. MANSON & SON.
Proprietors and Owners.
Address, until June 26, SACO, ME.
After June 26, BAY VIEW, ME.

Church." Mr. Lewis Walker of Taunton and the ladies' quartet of Middleboro placed the convention under obligation to them for excellent music. It was voted that an annual Laymen's Convention was desired, and R. S. Douglass was appointed a committee to decide upon the most feasible plan. L. S.

Norwich District

Ministerial Association. — The June meeting of the Ministerial Association was held at East Glastonbury, Monday and Tuesday, June 13-14. The attendance was unusually large, the place one of the most beautiful of rural Connecticut, the program and discussions of particular value and interest, the hospitality of the people generous in the extreme, the spirit of fraternity and religious fervor deep and genuine. In many respects it was one of the most valuable and memorable meetings of the Association held in recent years.

South Manchester is the terminus of steam and electric roads. A ride in carriages for five miles through a beautiful landscape was good preparation for enjoying the fine dinner spread in the church vestry. Over thirty preachers were in attendance. The present church edifice is one of the most comfortable and attractive on the district. Its architecture is modified Gothic. It is well fitted with all modern appliances. It is on the main road and not far from the woolen mills which, with farming, give employment to the people of the community. The original meeting-house stood a mile farther to the southeast. Near this latter site is a large, outcropping ledge which makes a bold rocky buttress overlooking the wide valley and forming an admirable natural pulpit. On this rock Bishop Francis Asbury preached to the people on one of his first tours into New England.

Rev. F. H. Spear, the present pastor of the church, had arranged a commemoration service to be held at the rock. At 4 o'clock on Monday afternoon about one hundred and fifty persons were gathered there. All the preachers were standing together on the rocky platform. The ancient oak grove which shadowed it in Asbury's time was gone. No house was visible from it. Conditions had greatly altered, but the same spiritual fervor was apparent in the gathered company. Rev. Geo. H. Bates, the presiding elder of the district, was in charge. The hymn, "Behold the Christian Warrior Stand," was sung. Appropriate Scripture selections referring to the "Rock" were read, and prayer offered. Hon. John R. Buck read an interesting historical sketch of Asbury and his work. He traced the tradition of Asbury's sermon at the rock through two lines of the Hollister family. His own father's grandmother, Lucretia Hollister, was present on the occasion and often referred to it. The grandfather of Francis Hollister was also a trustworthy authority. The latter died only a year since. Mr. Buck has given much time to the investigation of the Methodist antiquities of this vicinity, and has carefully searched the journals of Bishop Asbury on these points. Rev. Walter Ela followed in an admirable short address on the doctrinal features of early Methodism and its successes, and Dr. F. D. Blakeslee gave a sketch of the relation of Methodism to the cause of education. The following original hymn, composed by Rev. F. C. Baker, was sung: —

"Where saints of old were wont to meet,
To hear the Gospel's joyful sound,
Put off thy shoes from off thy feet,
Ye stand today on holy ground.

"Where once the sainted Asbury stood
And blew the trump of gospel grace,
With unction from the Holy Ghost,
While waves of glory swept the place.

"Yon spreading oak, the burning bush,
Where God revealed Himself in fire
While holy men His truth proclaimed
And saved lost souls from depths of mire.

"Our fathers' God, we bless Thy name
For this, our hist'ry's glorious past,
And praise Thee that the kindled flame
Still burns and shall forever last.

"Oh, that upon our waiting hearts
The fathers' mantle now might fall,
And clothe us with the power of God!
Come, Holy Ghost, for Thee we call!"

Former pastors, Revs. R. D. Dyson, E. M. Anthony and Jacob Betts, participated in the services.

At the conclusion, Rev. F. H. Spear gave each minister present a fine photograph of the rock as a souvenir of the occasion. Printed programs with the hymns were distributed to all persons present. The celebration was unique in character, and the resulting impression on all is of deep spiritual value.

A careful examination of Asbury's "Journals" and Stevens' "Memorials of Methodism" yields many items of deep interest connected with the establishment of Methodism in this region. Jesse Lee was the first itinerant to pioneer Connecticut with Methodist preaching. His first appearance in Hartford was some time in 1789. Sunday, March 14, 1790, he again preaches there in the State House. Bishop Asbury enters the State, June 4, 1791, and passing through the southerly towns goes to Newport, Providence, Boston and Lynn. Returning, he preaches in Hartford and East Hartford, July 19. At the latter place he notes that he preached "with more than usual freedom to a feeling congregation." It is quite possible that this may have been the time when he preached from the rock in East Glastonbury, then a part of East Hartford. Hartford circuit had been formed in the autumn of 1790, and included both sides of the Connecticut River. A great revival occurred on the circuit in 1791 under the labors of Lemuel Smith and Menzies Raynor. Aug. 11, 1793, Asbury held the Tolland Conference, but could not have visited the locality of the rock in East Glastonbury.

July 14, 1794, Asbury preached in Strong's Congregational Church, Hartford. On the 15th he preached at Spencer's in East Hartford, where he says: "We have a neat house, forty by thirty-four feet. Thence I rode fifteen miles to Coventry, where I had a large congregation and a comfortable meeting." So he could not at this time have visited the rock. Returning from the Lynn Conference, held July 25, 1794, he visits New London, Norwich, Tolland, where he stays from August 7 to 10. Thence he goes to Square Pond — where was an unfinished church as he left it two years before — Wilbraham, Enfield, Wapping, Windsor and Spencertown. On this occasion he may have gone to the southerly part of the town and visited the rock, but the record does not state the fact. It is uncertain, then, whether the noted visit was in 1791 or 1794, but the probabilities are in favor of the earlier date.

After the services at the rock, a collation was served in the church vestry. The evening sermon by Rev. J. H. Buckey was full of good thought and unction. An altar service succeeded, which was of deep spiritual power and solemnity. So closed a memorable day.

The program of Tuesday included papers by Rev. J. B. Ackley, "The Greek Text of the New Testament;" Rev. H. E. Murkett, exegesis of Matt. 26: 36-46; Rev. J. S. Wadsworth, review of "Social Reform in the Church, by J. R. Commons;" Rev. N. C. Alger, "The Bible and the Spade;" Rev. J. I. Bartholomew, "The Atonement in the Writings of John;" Rev. W. S. McIntire, "The Kind of Revival we Need." The sermon Tuesday evening was by Rev. Geo. E. Brightman.

Willimantic Camp-meeting begins Aug. 22. It is settled that Dr. M. C. B. Mason and Rev. Dr. S. P. Cadman will be present and preach. An unusually good time is anticipated. The Bible Conference will probably be held on Saturday, Aug. 20, with sessions morning, afternoon and evening. The special topics will be, "The Making and Transmission of the Christian Scriptures." The intention is to use the best talent available on the district, both ministerial and lay, and to make the session helpful intellectually and devotionally. The evening will be devoted to a first-class display, by stereopticon, of the results of recent explorations in Bible lands. Rev. W. J. Yates has charge of the program, and will be assisted by a competent corps of workers.

Uncasville. — Work opens well here, with good congregations and excellent interest temporally and spiritually. The Epworth League was reorganized with special literary exercises and refreshments, June 8. The Ladies' Social Union is doing good work socially and financially. Sunday, July 3, is to be observed as special patriotic day, with all fraternal orders and veterans invited. Children's Day was a grand occasion. During July the pastor, Rev. W. C. Newell, and family take a vacation at his farm in Woodstock, Vermont. Y.

NEW HAMPSHIRE CONFERENCE

Concord District

Franklin Falls. — Rev. C. U. Dunning and family are comfortably housed in the parsonage. Owing to the sickness of Miss Laura, they did not reach there until about June 1. Mr. Dunning was in the field all the time and pushing the work with his usual earnestness. The church gave expression to their appreciation of the new comers by a well-attended and enjoyable reception. The finances of this church are being worked in a most efficient manner. The finance committee have a meeting once a month to pray and plan for the work. They are aiming to get at least three-fourths of their membership to contribute to the weekly-offering, and they will soon reach that figure. Then all the evangelical churches in the place will have the same plan of finance, and the treasurers of each have an occasional meeting to talk over their work. This is certainly an unusual feature in money-raising and deserves commendation. Paying and praying ought to work more together. Give us more of the latter, and we will have more of the former.

Tilton. — We found everything in good running order in this church. The pastor, Rev. Roscoe Sanderson, was absent in Boston attending the graduating exercises of Boston University, from which his daughter graduated at the recent Commencement. The Seminary is closing a very prosperous year.

Rumney. — The Preachers' Meeting at this place did not bring out a very large company. Good reasons kept several of the brethren away, but why the others did not put in an appearance, we cannot say. Those who were present enjoyed an excellent meeting. Rev. W. F. Felch is seeking to push the work of the Lord here.

Ashland. — The dedication of this church took place on Thursday, June 9. It was an occasion of great interest to the people of this society. The house was beautifully decorated with potted plants and cut flowers. The choir, enlarged for the occasion, sang finely. The sermons by Revs. J. A. Bowler and C. W. Rowley were specially appropriate. The former preached in the afternoon, and the latter in the evening. The services were in charge of the presiding elder, to whom was entrusted the raising of the debt. This amounted to $746. Over $600 was secured. The cash outlay thus far has been nearly $2,600. This does not include the lot or some labor that was given. The value of the property as it now stands is $3,500. Much credit is due to Mr. Daniel Hill, who has made all this possible by his generous gift and his personal work. There is a good outlook for success. They have recently changed

NIAGARA VAPOR.. BATHS...

We are the original manufacturers of portable Vapor Baths.

We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public

IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

Get one that is covered with proper material Insist on seeing a sample of material before ordering. We make our own covering material and print it with a handsome "all over" pattern of Niagara Falls

Get one with a thermometer attachment. Don't go it blind — a bath that is too hot or not hot enough will be of no benefit to you.

Get one that you can return and have your money back if not satisfactory in every way.

Send for sample of material and interesting booklet that will tell you all about Vapor Baths.

Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur, or Medicated Baths at home, 3c. Purifies system, produces cleanliness, health, strength. Prevents disease obesity. Cures Colds, Rheumatism, Neuralgia, LaGrippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.

Price of Niagara Baths, $5.00.

JONES & CO.
MANUFACTURERS
NIAGARA FALLS, N. Y.

DEPARTMENT G. W. AGENTS WANTED

the hour of service from the afternoon to the forenoon, and it has not affected their attendance in the least. They are greatly pleased with the pastor, Rev. C. E. Dorion. While he is now very busy as the editor of a daily paper, he preaches and visits what he can. He gave the Memorial Day address, which was regarded as one of the best they had ever had in the place. The little society is full of courage. They will always hold in high regard Rev. J. A. Bowler, who gave them their start and aided them in every way he could while he was pastor at Plymouth. His sermons and counsel helped to give them a good standing in the community.

Woodsville. — The work here starts very pleasantly. The people are much pleased with the labors of Rev. G. N. Dorr. They gave him a very hearty reception, and are looking forward to a year of prosperity.

Monroe and *North Monroe.* — The pastor in this field, Rev. I. C. Brown, has been hindered in the prosecution of his work since Conference by the sickness of one of his children. He was unable to attend the Conference at Dover on this account, the little one being dangerously ill. He recovered, but after a few weeks was taken sick again, and on Tuesday, June 7, died. The funeral was held at Colebrook. This loss is a sad affliction to Mr. and Mrs. Brown, who will have the sympathy of the Conference.

The Preachers' Meeting for the northern section of the district was held at North Monroe, June 13 and 14, and on the 15th occurred the League convention. The attendance was not large. Some who lived near were not present. We had an excellent meeting. The papers and addresses were very helpful. The people were hospitable and gave excellent entertainment. A day of good weather, a good program, and a good audience made a good League convention.

The Concord District missionary secretary, Rev. T. Whiteside, made good use of one afternoon of the Preachers' Meeting to put in work for the missionary cause. It was the earnest hope of all present that Concord District churches that have not responded to the debt-paying call shall do so, and let the presiding elder know at once how much they pledge. We need about $120 to meet our apportionment. Cannot we get ten cents a member, and finish this work immediately?

Swiftwater and *Benton.* — Every one is pleased with the pastor, Rev. E. C. Clough. He has taken hold of the work with a will. The parsonage has been very well repaired inside. The pastor has not forgotten his trade, hence with paint-brush, pastepot and whitewash he has added greatly to the inside appearances. The people are disposed to give the pastor a good support. Benton claim they will pay him in full, and even promise to pay the presiding elder "for treating us so well."

B.

Manchester District

Arlington St., Nashua. — The work goes on hopefully, with a prospect of building so as to occupy the basement story of the church not later than October. Rev. G. W. Buzzell, who superannuated in April, lives within the bounds of this charge and is giving much attention now to the temperance work, serving as secretary of the Hillsboro County Temperance Association, which has for its object the development of public sentiment in anti-saloon lines through agitation and education. Mr. Buzzell has secured the approval of many men of influence to his work.

Hudson. — Rev. J. D. Folsom has taken hold of the work with his usual wisdom and prudence, and will doubtless build up the cause and kingdom of Christ by the co-operation of the people.

Wilmot and *West Andover.* — The people are taking hold heartily with Rev. H. J. Foote. Memorial Sunday was a great day and the sittings in the Methodist church were not sufficient to accommodate the people who wished to attend. Good congregations are the rule at both points on this charge.

The committee is making plans for a successful evangelizing movement in connection with the Interdenominational camp-meeting to be held at Wilmot, Aug. 29-Sept 3, at which many good men are expected to preach, among them being President Gile of New London Academy.

Claremont Junction. — Rev. Dr. M. C. B. Mason, one of the secretaries of the Freedmen's Aid Society, is expected to be present at least one day of the camp-meeting. We are looking for a meeting of exceptional power. Special tickets, to be issued this year as early as Aug. 15 and good until the 31st, will aid Messrs. Judkins and Deetz in their plans for a summer school prefatory. The boarding-house will be operated under the same management as last year, and Sheriff Perkins will have charge of the police business for the season.

Canaan St. and *Canaan.* — This charge is hedged with peculiar conditions, but it seems to be the mind of the people to stand by the pastor, Rev. C. A. Reed, and give him a living support among them while he does his best to build the kingdom.

West Canaan. — This charge welcomed the presiding elder with a Children's Day concert on the evening of June 12. Many signs betoken prosperity here.

District Stewards' Meeting. — This organization appears to have become a fact of ancient history. The stewards of all the Manchester churches this year seemed inclined to trust the matter entirely to other hands, and that seemed the general opinion throughout the district, less than a dozen of these officers appearing at all. All honor to the apostolic number who did appear!

SIRRON.

The Food for Human Beings.

Wheat, not corn nor oats, is the proper food for men, women and children. The latter grains are best for animals. Pillsbury's Vitos, the ideal food for breakfast, is wheat. Grocers sell it.

PILLSBURY-WASHBURN FLOUR MILLS CO. Ltd.
MINNEAPOLIS, MINN.

NEW ENGLAND CONFERENCE

South District

Worcester, Church Extension. — My recent letter, mentioning the annual meeting of our organization, ought to have been a little more extended, since the financial showing was excellent. Treasurer N. H. Clark reported that during the year there had been raised and paid on debt and interest $2,563.92, and that there was pledged, but unpaid, $450. This amount has been secured through the efforts of Rev. Alonzo Sanderson. He is a tireless shepherd. He allows no interest to grow cold. In his own report he gave us a picture of his three ventures — Leicester, Park Ave., and Lake View. We have here sittings for 1,200 people and an aggregate debt of less than $10,000 on property that is worth $41,000. We cannot be too grateful for the faithful work that our tireless brother is doing.

Trinity. — A member of the Chinese Sunday-school, Chin Ying, was given a farewell reception at the home of one the teachers, Miss Myrtie Allard. A large number of pupils and teachers enjoyed the evening, the event being on account of the projected departure of the chief guest to China. Prof. J. R. Street, of Clark University, who is about going to the Springfield Training School, was delightfully entertained and surprised at the hospitable home of John Legg recently. During the evening he was presented with White's "History of the Warfare between Science and Religion" and Jowett's "Dialogues of Plato." The quarterly conference has voted to use individual communion cups.

Grace. — A "Deestrict Skule," under the competent direction of P. Foster White, was a recent event. The attendance was good and the entertainment excellent, every one winning lots of merited applause. Thursday night George W. Hastings and Miss Helen A. Benson were married in church by the pastor, Rev. W. J. Thompson. A large number of friends witnessed the ceremony. The groom is one of the most esteemed of the younger members of the church. He is a chemist in the drug store of Brewer & Co. A pleasant life journey is the very least that "Quis" can wish the happy pair.

Coral St. — Rev. George Sanderson has taken the initiative in this city in calling for an ordinance directing the homeward turning of children at an early hour. His sermon, a considerable part of which was printed in the *Telegram*, was a good setting forth of the merits of the proposition. Worcester is no worse than, perhaps not so bad as, some places; but the school of the street is one of vice. Would that it might be closed!

Laurel St. — A strawberry supper by the Ladies' Circle, with entertainment furnished by the Sunday-school class of E. H. Moulton, was the chief feature of last week. One of the members of this school, Paul Fernald, has enlisted in Battery B and has been on duty at Plum Island.

Webster Square. — As usual, this church leads in extent and variety of entertainments. On Memorial Day evening a large number of people, including a fine representation of the G. A. R., assembled to hear Rev. J. H. Matthews of Lake View talk about the new American Navy, accompanied by stereopticon views. The recent quarterly conference revealed an unusually flattering condition of affairs. So much for energy and pluck at the helm.

Swedish. — Bishop Mallalieu addressed the assembled Swedish churches in Quinsigamond, June 18, and on the evening of the 19th preached at Thomas St.

QUIS.

Boston, Bromfield Street. — On the first Sabbath of the month, 6 were received into full membership and 6 were baptized, two of them being Chinese men. Sunday, June 12, was the 47th anniversary of the pastor's marriage. At the close of the morning service Mrs. Bates was called to the altar with Dr. Bates, and a beautiful bouquet containing 47 variegated pinks was presented to them, while the church and congregation extended their congratulations.

First Church, Boston. — Children's Day was delightfully observed. The pastor, Rev. W. T. Perrin, talked to the boys and girls on "Our Father," and baptized two infants. The Sunday-school concert was of unusual excellence; and the floral decorations very beautiful. A large congregation was present. The Little Light Bearers' reception, June 9, was a charming af-

"REMEMBER THE MAINE."

EVERY AMERICAN should own one of these elegant Silver-plated and beautifully Engraved Souvenir Spoons of the WRECKED BATTLESHIP MAINE. I will send one sample, coffee size, with ill. catalogue, by mail to any address for only 10 cents, silver or stamps; doz. 80 cents. AGENTS WANTED in every town and city. Address, L. N. CUSHMAN, Mfr., 34 Oliver Street, Boston, Mass.

CURE WITHOUT MEDICINE
Electropoise
L. A. BOSWORTH,
GEN'L AG'T FOR THE NEW ENGLAND STATES
36 BROMFIELD ST., ROOM 38, BOSTON, MASS.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c. and $1.00 at Druggists

fair. Twenty-six little tots were enrolled as "Light Bearers." The address of Dr. S. A. Steel, of Nashville, on Memorial Sunday, was most appropriate and greatly enjoyed. Since Conference 6 have been received on probation, 5 into full connection by letter, and 1 from probation. Seven adults have been baptized, four of them by immersion.

Parkman St., Dorchester. — The 28th anniversary of the Sunday-school was observed, Sunday evening, June 12, the pastor, Rev. S. C. Cary, preaching an appropriate sermon.

Boston Common. — Rev. R. F. Holway and Rev. N. B. Fisk will be the speakers at the Methodist open-air meeting on Boston Common, Charles St. Mall, at 4 P. M., Sunday, June 26.

Plainville. — This church is in a very prosperous condition. Within a year $400 have been paid on the church debt, $96 of which was from Church Aid, and the larger part of the remainder was collected by the young people of the church. On the evening of May 23 the new pastor, Rev. F. J. Hale, and wife were given a hearty reception. The church was trimmed with bunting, potted plants and cut flowers. An orchestra was present and rendered selections while Mr. and Mrs. Hale were receiving. A very enjoyable entertainment followed. Rev. Mr. Ballantine welcomed the pastor in behalf of the churches of North Attleboro, and a very kind letter from Rev. A. L. Squier, the former pastor, was read by Mr. Blackwell. On Sunday morning, May 29, the local G. A. R. Post and Woman's Relief Corps were addressed by the pastor.

North District

Lowell, St. Paul's. — More than twenty persons have recently sought the Lord. A deep religious interest prevails. June 5, at the communion service, 6 were received in full and 4 on probation. The new pastorate is opening most auspiciously. Rev. L. W. Staples, pastor.

Worthen St., Lowell. — This church has just been highly favored in having Dr. A. B. Kendig to hold evangelistic services with its people. He labored one week, closing Friday, June 3. Dr. Kendig is specially gifted for this form of work, and his labors in Lowell resulted in deepening the spiritual life of Christians and in the conversion of souls. Sunday, June 5, the pastor, Rev. Dr. Curnick, received 6 by letter, 9 into full membership, 3 on probation, and baptized 4 adults. A revival spirit exists in the church.

East District

South St., Lynn. — A delightful event occurred on the evening of June 8 at the residence of one of the families of this church, when Mr. Walter E. Nason, a former student of Hillsdale, Mich., was united in marriage with Miss Theresa Olive Jennison. Rev. Geo. H. Cheney performed the ceremony. The happy pair enter married life with the best wishes of numerous friends.

Medford, First Church. — Dr. G. S. Chadbourne, pastor, is conducting a week-night class for the study of the Book of Acts, and is gratified at finding a large and growing interest in this fruitful Scriptural research.

Winthrop. — Rev. Geo. H. Clarke, pastor, addressed, on a recent Sunday, a large audience of soldiers stationed in this town.

Reading. — Rev. E. A. Manning, who is an honored and beloved resident of this town, preached in the old South Church on Sunday morning, May 29, a sermon appropriate to Memorial Day. His text was Luke 18: 1: "Men ought always to pray and not to faint," and the theme was "Prayer in its Relation to our Country's Welfare." A correspondent writes to us that "the preacher was in fine condition and made a vigorous and telling effort." The people were very enthusiastic over the sermon. Rev. S. A. Bragg, pastor.

Swampscott. — The war scare has not kept the the summer guests away from this delightful resort, most of the cottages being already occupied and the hotels having a goodly number of patrons. Sunday, May 29, the pastor preached to the local post of the G. A. R. and the Woman's Relief Corps, from Psa. 32: 12. The Lynn *Item* of the following day devoted a column and a half to a report of the service. Sunday, June 5, at the close of the communion service, a very pretty and unique wedding occurred. The contracting parties were Mr. Stephen D. Bartlett, of Chelsea, and Miss Jessie Cummings, of Boston. The bride is a daughter of the late James I. Cummings, who was for some years a member of the Vermont Conference, and also a cousin to the pastor, Rev. F. M. Estes, who performed the ceremony. Children's Day was observed as usual, and the collection taken for the children's fund.

U.

Methodist S. S. Workers' Union. — The Methodist Sunday-school Workers' Union held its regular monthly meeting at the Bromfield St. Church, on Monday evening, June 13. The general subject was "Patriotism," and addresses were made by Col. Henry A. Thomas, postmaster of the city of Boston, Rev. Chas. M. Melden, president of Clark University, Atlanta, Ga., and Rev. C. W. Rishell, Ph. D., of Boston University. Music was rendered by Mrs. J. Wesley O'Conner, soprano soloist, and Mrs. Lucette Webster gave several readings. The next meeting does not occur until the second Monday in October.

A. G. Fogg, Sec.

W. F. M. S. — Framingham District Association of W. F. M. S. held their annual meeting at Cochituate, Friday, May 20. The day was perfect, and an unusually large number of interested women gathered to talk over the year's work and to plan for the year to come. The reports from auxiliaries show a gain in some places, no falling off either in numbers or interest, and one new auxiliary, at Cochituate, with seventeen members. Marlboro leads all the others, with a membership of forty-two and an increasing interest. As a society we were glad to welcome to our midst Mrs. James Mudge, formerly missionary to India, and Mrs. Swartz, formerly missionary to Japan. Mrs. M. E. Wright offered complimentary resolutions appreciative of the faithful service of Mrs. J. A. Day, for two years president of this district association, who has removed to another part of the field. Mrs. Gray, of South Framingham, read an interesting and practical paper on "How can I Find Time for Work in the W. F. M. S.?" This question was further discussed by Mrs. Smiley, Mrs. Sharp, Mrs. Mudge and Mrs. Knights. Mrs. Mudge led the noontide hour of prayer. Lunch was served by the Cochituate auxiliary. Mrs. George Knapp, formerly missionary to Bitlis, Eastern Turkey Mission, gave the address of the afternoon, illustrating her remarks with a large map of the country, a woman dressed in native costume, and many curios brought from Turkey. Her description of the government, systems of taxation, home and school life, was very interesting. The following officers were chosen for the ensuing year: President, Mrs. James Mudge, of Natick; secretary, Mrs. A. A. Knights, of Milford; treasurer, Mrs. Simpson, of Saxonville.

Mrs. A. A. Knights, Sec.

West District

Northampton. — Rev. C. A. Shatto is drawing large evening congregations, which, we understand, is something unusual in this place.

Florence. — Rev. W. H. Dockham is very much beloved by his people — no minister more so. Mr. Dockham is about the last man in the world to furnish for publication an item concerning himself; but what is stated above is literally true, and he need not object to its being stated.

Chicopee. — On the evening of May 31 a great audience of nearly two thousand assembled in the City Hall for a patriotic service. One of the chief speakers was Rev. R. E. Bisbee, pastor of our church. The local paper says: "Rev. Mr. Bisbee's address was a broad, liberal view of the present situation arising from the war with Spain, a definition of true patriotism, and a bold blow at the financial bondage with which the nation is today struggling."

Westfield. — Rev. L. H. Dorchester gave a patriotic address to one of the grammar schools on Friday, May 27, and on May 29 he preached the Memorial sermon to the G. A. R. This makes four times he has addressed the G. A. R. in Westfield, having preached two sermons, given a Memorial Day oration, and made a Fourth of July address.

Mundale and *Granville.* — The year has opened finely in both of these pleasant charges. The new pastor, Rev. J. A. Day, and his family have received a very cordial welcome, which was formally voiced in a pleasant reception at Mundale, while the Granville people did their best to give an equally cordial welcome. On Memorial Sunday Mr. Day had special services in both churches. Each house was made very attractive with bunting, flags, and flowers; and in the Granville church was an old drum used in the Revolution. Both churches were filled and quite a number of veterans were present.

North Brookfield. — The new parsonage on Chestnut St. was put in order soon after Conference, and the pastor, Rev. N. L. Porter, moved in on May 2. On Sunday evening, May 29, a union commemoration service was held in the Methodist church. Mr. Porter preached the sermon, and Rev. J. L. Sewall and Rev. J. J. Spencer, of the two Congregational churches, assisted. Mr. Porter spoke in Warren and Oakham, on Memorial Day, to large audiences.

Mittineague. — The year is opening well, with Rev. H. G. Buckingham in charge. The presiding elder reports, "Everything is all right." That is a pretty comprehensive endorsement.

Conway. — The second year of Rev. Albert Beale's pastorate is beginning pleasantly.

Charlemont. — Rev. John Wriston has taken hold of the work in good shape, and the people are very much pleased.

Athol. — Rev. John H. Mansfield's fifth year with this charge opens with a freshness seeming to surpass that of any of the four years preceding. The congregations are large and the interest is growing.

Orange and *South Athol.* — Rev. F. H. Ellis has had a fine reception and is pleased with his work. That the people are pleased with their pastor appears by the fact that a reduction of salary, which had been contemplated, is not to be made.

Blandford and *Russell.* — Rev. E. B. Marshall is the pastor here. The year is opening well in both parts of the charge.

Amherst. — On June 5, 6 persons were received on probation, and into full membership 2 from probation and 3 by letter. On June 12, the pastor, Rev. J. R. Chaffee, baptized seven children.

North Dana. — On the evening of June 6 the parsonage was invaded by a large company, who took possession and banished the usual occupants to the front room while they prepared a feast of good things and placed upon the dining-table a complete dining-set, with toilet-set to correspond. Then they informed Mrs. F. H. Wheeler, the pastor's wife, that this was their way of celebrating the anniversary of her birth, and desired her to accept the set as a reminder of the day and of their love. It was a pleasant surprise.

Chester. — The second year of Rev. J. A. Betcher's stay with this people is opening well. The people are well satisfied with their minister, and there is some interest.

Greenfield. — Rev. W. C. Townsend is having a very fine opening of his pastorate. The brethren of this church are much delighted with their pastor, and speak in terms of special commendation of his sermons and his enthusiasm. There is every prospect of a prosperous year.

Holyoke, Highlands Church. — The pastor, Rev. O. R. Miller, is hard at work, and the people express their confidence that he is the right man in the right place.

Spencer. — The *Spencer Sun* of June 16 reports in full the impressive sermon delivered by Rev. R. E. Smith, pastor of the Methodist Church, before the lodges of the Odd Fellows and Rebekahs,

BLINDNESS PREVENTED

The Absorption Treatment

removes diseases of the eye and treats directly the cause of impaired vision **without knife or risk.** A treatment that is both successful and humane.

"Do not wait to be blind."

Pamphlet Free, describing treatment at home and at our Sanitarium.

F. A. WILLIAMS, M.D.,
Eye Specialist,

Main Consulting Offices, 196-200 Columbus Avenue, Boston.
Eye Sanitarium, West Newton, Mass.

the previous Sunday, from the texts 1 Sam. 18: 1; 19: 2. A half-tone picture of Mr. Smith is given in connection with the discourse.

Springfield, Trinity.— This church has recently "received, from the trustees of the Horace Smith estate, through Mrs. Dexter Smith, a member of Trinity, a valuable historic American flag, bearing Horace Smith's autograph." Horace Smith was long an honored member of Springfield Methodism, wealthy and liberal. The official board of Trinity Church thankfully accepted the gift and sent to Mrs. Dexter Smith an appreciative letter. The flag is now draped in front of the church, and will remain during the present war. On June 5, 6 persons were received by letter and 4 from probation.

St. Luke's — Dr. C. F. Rice is preaching to full houses, and the outlook is for a successful year.

H.

MINISTERS' WIVES' ASSOCIATION. — The Ministers' Wives' Association of West District held its annual meeting at the home of Mrs. W. J. Heath, of Asbury Church, Springfield, June 7. Eighteen wives and five daughters were present. Familiar faces were greatly missed, yet we were glad to welcome the new-comers and workers. After lunch at 1 o'clock, served by the daughters, Mrs. Dr. Knowles opened the meeting. Mrs. Marshall conducted the devotional exercises. An excellent paper was presented by Mrs. J. A. Day, and a reading by Miss Nellie Knowles. The solos by Misses Bertha Newell and Marion Heath added much to the interest of the occasion. The following officers were elected for the ensuing year: President, Mrs. J. O. Knowles, Springfield; vice-president, Mrs. C. A. Merrill, Springfield; recording secretary, Mrs. H. H. Weyant, Williamsburg; corresponding secretary, Mrs. C. F. Rice, Springfield; treasurer, Mrs. C. A. Shatto, Northampton; program committee, Mrs. H. L. Wriston, Holyoke, Mrs. A. M. Baird, Merrick, Mrs. W. C. Townsend, Greenfield.

W. F. M. S. — The annual meeting of the Springfield District of the Woman's Foreign Missionary Society was held in the State St. Church, Springfield, Thursday, June 2. The officers of last year were re-elected. Mrs. C. H. Hanaford, Conference secretary, nominated Mrs. H. L. Wriston, of Holyoke, for district secretary for the Northampton division. Reports showed that we have widened our influence and increased our funds, assuring us that He has verified His words unto us.

MRS. W. F. WHARFIELD, Rec. Sec.

Fast time, superb equipment, popularity assured. All of these are qualities possessed by the Fitchburg R. R. Continental Limited, leaving Boston at 9.30 A. M., due at Chicago 2 40 P. M., and St. Louis 6 50 P. M., next day.

EXCURSION TO MOOSEHEAD LAKE, MT. KINEO, BAR HARBOR, ETC.

In connection with the convention of the New England District of Epworth Leagues to be held at Bangor, Me., July 5 8, an excursion to above points of interest at very low rates has been arranged. For particulars address,

Rev. F. B. GRAVES,
36 Bromfield St., Boston.

SUMMER BOARD

Special terms are given all HERALD readers, desiring board in a beautifully situated Christian home in a healthful location — an ideal summer residence. Address,

Mrs. DORA SMITH,
West Dennis, Mass.

Reference, J. T. Docking, Pastor.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

At a conference of railroad managers, superintendents and auditors, recently held in Atlantic City, it was shown that the receipts of the railroads of the United States reach the enormous sum of $3,000,000 a day. Of this amount, $2,000,000 comes from freight and $1,000,000 from passengers. An army of 10,000 people is engaged in auditing the accounts of the railroad companies, which are almost 1,000 in number. The mileage system of all the different roads is nearly 180,000 miles; and their annual receipts and expeditiures are almost three times that of the national Government. To devise a system for keeping the multifarious accounts, that shall be at once accurate and not too expensive, taxes the ingenuity of the best accountants.

VERMONT'S IRRESISTIBLE CHARMS.

The power of the camera and the engraver have conspired nobly in producing "Summer Homes" the elegant brochure just issued by the passenger department of the Central Vermont Railroad. The attractions of the Green Hills of Vermont, the islands and shores of Lake Champlain, as well as those of the Adirondacks and Canada, are so seductively set forth as to be irresistible to all who are not absolutely compelled to stay at home. A five-cent stamp secures the book by addressing T. H. Hanley, New England passenger agent, 194 Washington Street, Boston, or S. W. Cummings, general passenger agent, St. Albans, Vt.

Antique Relics.

For over 100 years "Chippendale" has been a name to conjure by. Every artist in antiquities has learned to prize the examples of his wonderful design, which are becoming now all too rare. We are glad, therefore, to call the attention of our readers to a sofa reproduced on Chippendale's famous lines, now on sale at the Paine furniture warerooms at the remarkably low price of only $42. An engraving of this sofa appears in another column. It is less than one half the price usually asked for a Chippendale reproduction.

Rev. Charles E. Jefferson, now pastor of Broadway Church, New York, formerly of Chelsea, is evidently one of the best-balanced and all-rounded young men in the Christian ministry. The statement which he made upon his examination before the recent council, according to the *Congregationalist*, made a decidedly favorable impression and contains many suggestions which ministers at large would do well to heed. He said, in substance, that he went to Chelsea with three resolves: (1) to stick to his own business and not permit his strength to be dissipated; (2) to preach the Bible; and (3) to feed the people by giving them Jesus Christ, the bread of life. The deity of Christ is the centre of theology. If he did not believe it to be, he would not be a preacher, since he would have nothing to preach. He had no fear of the so-called "higher criticism," but rejoiced in it, believing it to be one of the movements of the nineteenth century in which God's Spirit is especially conspicuous. Nor had he fear of probation after death, evolution, or any other supposed heresies. The only heresy he feared was the heresy of not loving men. He had learned to place emphasis on character and on the social side of Christianity. He closed by saying he had not come to New York expecting to do anything spectacular or to say anything unparalleled, but simply to tell, with simplicity and earnestness, to all who are willing to listen, the old, old story of Jesus and His love.

On July 1st and each Monday, Wednesday and Friday during the season, sleeping car will leave Boston on 3 P. M. train of Boston & Albany R. R., for Lake Placid, via Saranac Lake. Car will return from Lake Placid each Tuesday, Thursday and Sunday.

CHURCH REGISTER

HERALD CALENDAR

Colebrook Camp-meeting,	July 4-9
First Gen. Conf. Dist. Ep. League at Bangor, Maine,	July 5-8
New England Chautauqua S. S. Assembly at Lakeview, South Framingham, Mass.,	July 18-29
West Dudley Camp-meeting,	Aug. 5-15
Richmond Camp-meeting, Rev. I. T. Johnson in charge,	Aug. 5-15
Weirs Camp-meeting,	August 15-20
Empire Grove Camp-meeting,	Aug. 15-22
Laurel Park Camp-meeting will begin	August 12
Sterling Camp-meeting,	Aug. 22-27
Asbury Grove Camp-meeting,	Aug. 22-29
Hedding Camp-meeting,	Aug. 22-27
Willimantic Camp-meeting,	Aug. 22-28
Claremont Junc. Union Camp-meeting,	Aug. 23-30
Willimantic Camp-meeting,	Aug. 29-28
Groveton Camp-meeting,	Aug. 29-Sept. 5
New Haven District Camp-meeting at Plainville,	Aug. 16-20
HEDDING CHAUTAUQUA:	
Summer School,	Aug. 1-5
Biblical Institute,	Aug. 8-13
Assembly,	Aug. 13-20

MARRIAGES

HOFFSES — HOUGHTON — At the M. E. Church, Saxonville, June 14, by Rev J. Peterson, Dr. G. Ernest Hoffses, of Boston and Effie M. Houghton, daughter of Rev. and Mrs. J. Peterson, of Saxonville

BEALS — ROSE — In Searsport, Me., June 11, by Rev. H. W. Norton, George E. Beals, of Swanville, and Mrs. Eva M. Rose, of Searsport.

GORE — LOUD — In Quincy, June 15, by Rev. E. W. Virgin, Alfred D. Gore, of Boston, and Ella M. Loud, of Quincy.

BRICKNELL - GALLUPE — At Mars Hill, Me., June 15, by Rev George J Palmer, David Bricknell and Edna Gallupe, both of Mars Hill.

EPWORTH LEAGUE — BANGOR CONVENTION. — Pastors can secure tickets *via* Boston & Bangor Steamship "City of Bangor," leaving Boston, July 4, at 5 p. m., Boston to Bangor and return, for $3 50. Apply by mail or in person to Mr. W. H. Hill, Gen'l Manager, Foster's Wharf, Boston, Mass.

Those who hold regular excursion tickets can use them for return passage up to and including July 12.

Money Letters from May 27 to June 6.

F W Adams. J I Bartholomew, J Bicknell, J R Boyle, C G Brett. G H Carpenter, Miss F E Carter, A F Chaffee, W H Chappell, G H Clark, J M Cierque, C H Cole, Mrs F L Colston. E M Davison, C A Dean. W Eadie, W Eakins, D L Evans. J E O Farnham, D R Fuller. M J Gardiner, E A Glidden, M E Hahn, L J Harley, W C Haskell, W M Heath, Bishop Hendrix, Mrs A M Hill, C N Hinckley, Mrs J W Holden, W F Holmes, C S Hulbert. J F Johnson. A M Kelly, A W Kingsley. Miss A Linscott. E McGilp, A McGregor, J P McPhee, Mrs C M Moffatt, W A Moore, C W Morse, L A Moulton, H C Pendexter, W L Phillips, E Pierce, M L Proctor, J Proud. H S Rowe, R S Rust. F B Scribner, W S Searle, L S Shepardson, W W Sharpe & Co, Mrs F E Smiley, C Smith, F H Smith, W S Smith, H P Snow, Mrs C Spaulding, Miss F M Stanley, S A Steel, Miss C Smart, Miss F Stover, E C Strout, W H Summer. W A Taylor. Mrs A H Vannah. G F Washburn, Mrs L D Wheeler, W Wiggin, Mrs S Winter. W Young.

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

Dr. Strong's Sanitarium
Saratoga Springs, N. Y.

For health or recreation. The appointments of a first class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, SARATOGA waters, Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

OBITUARIES

No seas again shall sever,
No desert intervene,
No deep, sad-flowing river
Shall roll its tide between.
Love and unsevered union
Of soul with those we love,
Nearness and glad communion
Shall be our joy above.

No dread of wasting sickness,
No thought of ache or pain,
No weary hours of weakness,
Shall mar our peace again.
No death, our homes o'ershading,
Shall e'er our harps unstring,
For all is life unfading
In presence of our King.

— *Horatius Bonar.*

Stevens. — Mary (Whittle) Stevens, who was born in Portland, Me., Dec. 17, 1807, died at the home of her daughter, at Jersey City Heights, N. J., on April 24, 1898, at the age of 90 years, 4 months, and 7 days.

In the summer of 1864 there was given in this column an extended obituary of Rev. Edward Millwood Whittle, who died in Oxford County, Maine, at the age of 98. He was at the time of his death the oldest Methodist preacher in New England, having commenced preaching under a license from Bishop Whatcoat of the Baltimore Conference dated March 8, 1786. The subject of the present notice was the last to survive of the children of this father in Methodism, the hereditary vigor of the father reappearing in nearly all the children, Martha, Mary's older sister, reaching the age of 82.

Mary Whittle was born in Portland, her parents subsequently removing to Bethel in Oxford County, and afterwards to Greenwood. Prepared by the strong religious influence of her home, she became converted at sixteen years of age during a great revival in that thinly-settled section of the State, and from that time until her eyes were closed in death she was a loving and faithful member of the Methodist Episcopal Church.

On Nov. 10, 1829, she married Joseph Stevens, and lived in Upper Greenwood until 1848, at which time Mr. Stevens removed to Saco, where he was for many years in business. In 1889 the now aged pair went to New Rochelle, N. Y., to make a home with Mrs. Hester Newton, their daughter, Mrs. Stevens taking a letter from the Saco Methodist Church, of which she had been an attendant for over forty years, and joining the church at New Rochelle. Here her husband died on April 19, 1891, and almost exactly seven years later the aged wife followed him, and they are buried in the family lot in Saco.

Her death — from pneumonia — occurred at the residence of her other daughter, Mrs. Scagel. The aged mother in Israel was conscious of her approaching death, but for her it had no terrors — coming as welcome as nightfall to the tired child. Sustained and soothed by an unfaltering trust, she said to those about her, "It will be sweet to be at rest."

EDGAR YATES.

Merry. — Mrs. Elvira Merry was born in Wellington, Me., May 7, 1823, and died in Saco, Me., April 21, 1898.

Her father, John Moses, was one of the first settlers of Wellington, and both father and mother were active members of the Free Baptist Church. Mrs. Merry was converted and joined this church in early girlhood and maintained for threescore years a consistent Christian life.

At the age of about twenty-four she married Robert Bisbee, of Harmony, Me., and in that place began her married life. After a few short happy years her husband was killed by an accident, and she was left with two boys to care for and train for manhood. By God's grace she did this work so well that she was able to give them both to the Gospel ministry — Rev. Charles E. Bisbee being a member of the Maine Conference, and Rev. Robert E. Bisbee of the New England Conference.

In 1874 she married Mr. Joseph Merry, of North Anson, Me., and came into the Methodist Episcopal Church. When he died, some four years ago, Mrs. Merry came to Saco, and has lived since that time with her sister, Miss Sarah Moses. Here she has been deeply interested in all the work of the church and especially in all that pertains to the W. H. M. S.

Her health had been failing for a year, and two weeks before her death she suffered a severe paralytic shock. Her youngest son, Rev. R. E. Bisbee, came quickly to her side, and with the tenderest care of sister and son she passed to her heavenly home.

Funeral services were conducted by her pastor in her Saco home, April 23, and the weary body was laid to rest beside the husband of her youth in Wellington.

Mrs. Merry's early bereavement, and the hard life struggle which followed, tended to develop latent powers of mind and heart which her Christian faith welded into a sweet, earnest life. She loved the church of God and all its means of grace. Her sons were preachers and she loved all the preachers, and her home was their home. A good woman has gone from our midst. Her sons rise up and call her blessed.

E. C. STROUT.

King. — Elvin King was born in North Bangor, N. Y., July 6, 1870, and died in Springfield, Mass., May 21, 1898.

He came to Mittineague in 1890, where he was converted and joined the church, May 1, 1892. June 5, 1894, he was married to Ora J. Wood, the adopted daughter of Rev. and Mrs. Jerome Wood, of the New England Conference. In June, 1897, he removed with his family to Springfield, where he died.

His attachment for the church in Mittineague was so strong that he was unwilling to transfer his membership, which he held at the time of his death. The precious remains were conveyed to his aged parents, where, in the place of his birth, they will rest until the resurrection morning.

The utmost sympathy is expressed for the youthful wife in her bereavement, and for the bright little boy who is thus early deprived of a father's care. Mr. and Mrs. Wood, who have poured out themselves so lavishly for others in time of sorrow, are now the recipients of the most tender regard from their multitude of friends.

It is doubtful if too much can be said in praise of our departed brother; his sweet disposition and loveliness of character endeared him to all who knew him. He was undemonstrative, but the soul of honesty and integrity, and all who were associated with him in the church, social, and business relations feel as though they had suffered a personal loss.

The funeral service was conducted by the writer, participated in by Mr. Wood, who offered a most pathetic prayer, and the fraternal order to which the deceased belonged. The blow is heavy, but grace triumphs.

H. G. BUCKINGHAM.

Buckingham. — Mrs. Mary H. Buckingham, mother of Rev. H. G. Buckingham, of the New England Conference, was born in the eastern part of the State of New York in August, 1838, and died in Mittineague, Mass., June 12, 1898.

Mrs. Buckingham's home was in that State for about fifty years, when she removed with her husband to Milford, Mass. The last few months of her life were spent in the home of her son at Orange, and later at Mittineague, where she died. She was a Christian and a member of the Methodist Episcopal Church almost from infancy. An indication of the character of her religious life is the statement of her son that he could not recall the time when he began the Christian life or to think of the ministry as his life-work, as both of these seemed to have been among his earliest thoughts, which he attributed to the influence of his mother. She, however, in talking with the writer a little time before her death, said that she did, by word as well as example, try to lead him to be a Christian man, but that she never felt worthy of having a son in the ministry, and therefore could not urge it, though her heart rejoiced that the Lord did so lead him.

The Christian graces seemed to abound in her. She was self-sacrificing to the last, and though suffering acutely, extremely anxious to relieve others from burden. She was patient amid all, even chiding herself for an almost involuntary exclamation of pain which was not complaint. Her faith was triumphant, leading her to accept the fiery ordeal through which she passed as the Lord's will, and hence not only to be endured, but welcomed. When near the end she asked, "Is this dying? Isn't it beautiful?" and said to her little granddaughter: "Grandma is going to heaven today." The writer was led to say at her funeral that with all her offering for her children she never did more for them than when she gave them the precious heritage of such triumphant faith and sweet, patient endurance amid suffering.

Her husband and a daughter, beside the son, survive her. Her funeral services occurred at the parsonage in Mittineague, June 14, and her body was taken to Millbury for burial.

F. H. W.

Twenty-eight hours to Chicago and thirty-two hours to St. Louis via the Fitchburg R. R. Continental Limited; a high-class train from Boston daily, excepting Sunday, at 9.30 A. M.

NECROLOGY OF ALPHA CHAPTER, BOSTON UNIVERSITY

WILLIAM W. BALDWIN, 1862, N. E.; b. South Worcester, N. Y., May 30, 1837; d. Ashburnham, May 1, 1898.

JONATHAN A. KNOWLES, 1855, Free Baptist; b. Epsom, N. H., Jan. 14, 1824; d. Durham, N. H., Jan. 27, 1890.

WILLIAM F. PENNEY, 1877, Eastern British America Conf., Methodist Church of Canada; d. Mar. 28, 1878, aged 30 years.

GEORGE A. SISSON, 1892, N. E. So.; b. Middleboro, Jan. 27, 1856; d. North Dighton, April 12, 1898.

LUKE B. TOWER, 1851; b. Cummington, May 21, 1820; d. North Adams, Oct. 2, 1859.

SALT RHEUM
FOR YEARS CURED

I had Salt Rheum for years. My leg from knee to ankle was raw and swollen, and the pain was intense. I tried doctors in Hartford, Waterbury, and New Haven, to no avail. CUTICURA RESOLVENT, CUTICURA (ointment), and a box of CUTICURA SOAP completely cured me. GARRETT T. SAYERS, Hartford Electric Light Co., Hartford, Conn.

SPEEDY CURE TREATMENT FOR TORTURING, DISFIGURING HUMORS, WITH LOSS OF HAIR. — Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Salt Rheum, free.

CANCER AND TUMOR removed without knife or plaster. Pamphlet free. Swedish Med. Co., Lynn, Mass

OPIUM and Whiskey Habits Cured. Write B. M. Woolley, M.D. Atlanta, Ga.

FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED 35,000 PUREST, BEST
CHURCH, SCHOOL & OTHER GENUINE
MENEELY & CO. BELL-METAL
WEST-TROY, N.Y.
CHIMES. Eve. CATALOGUE & PRICES FREE.

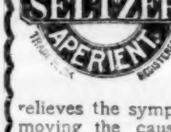
BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U.S.
Only High Class, Best Grade Copper and Tin Full, Sweet Tone Cheapest for Price Fully Guaranteed and Chimes. No Common Grades. The Best Only.
CHURCH BELLS

The Universal Fruit Huller

Hulls all kinds of berries. Saves time; no soiled fingers; no crushed fruit. Sample mailed for 10 cts., doz. 60 cts., gross by express, $3.00. Big money for Agents. Quick! AM. SUPPLY CO., 34 Oliver St., Boston.

Heart Troubles



are usually symptoms of indigestion. Fermenting food causes palpitation and pain. Tarrant's Seltzer Aperient relieves the symptom at once by removing the cause. Endorsed by physicians for 50 years.

50c. and $1. All druggists.

W. C. T. U. NOTES

— The National Woman's Christian Temperance Union has been sorely bereft of late. Since the loss of their leader, three other prominent workers have fallen from the ranks: Miss Lodie E. Reed, of Indianapolis, Ind., world's press superintendent, for many years prominent in Indiana State work, was the first to follow Miss Willard; Mrs. Mary T. Burt, for seventeen years president of New York State W. C. T. U., went next; and last, Mrs. Esther T. Housh, honorary life president of Vermont, and formerly a national superintendent. These were women whose aid and counsel have been very helpful to the national organization, and their loss will be keenly felt.

— Lady Henry Somerset was enthusiastically elected president of the British Woman's Temperance Association, which recently met in London. She has accepted the position, although owing to her poor health she will not be able to do as hard work for a time as she has done. In her address the opening evening she came out strongly for prohibition, social purity, and the principles of the W. C. T. U. A very touching tribute to her friend, Frances E. Willard, was also given. The meeting was marked with harmony and strength.

— Mrs. Mabel L. Conklin, of Brooklyn, N. Y., has been appointed fraternal delegate from the National W. C. T. U. to the International Convention of the Young Men's Christian Association to be held in Basle, Switzerland. Mrs. Conklin sailed June 18, and will return for a three days' purity institute at the Silver Lake (N. Y.) Chautauqua the last of July.

"Maine Farmer" Summer Home Album

INTERESTED parties have been lavish in advertising the wealth of Maine resorts, both on the wonderful stretch of coast line and in the hills and mountains, the result being that the centres, throughout Maine, are familiar to the city inhabitants, and a constant stream of wealth and pleasure-seekers pours in at every avenue during the summer months. It has remained for the *Maine Farmer*, the agricultural paper of the State, to bring out a volume of one hundred illustrations devoted to the rural homes located all over Maine, where visitors would be welcomed. These illustrations, made from photographs furnished by the owners, must give the thousands who seek quiet and rest among the hills, a better idea of the location and character of these rural homes than could be obtained in any other way. With each, there goes a statement as to altitude, quality of roads, distance from hunting and fishing grounds, varieties of game, location as to railroads or nearness to station, and other facts of interest. Such a volume, unique in character and attractive in design, must be of great service to visitors and of equal value to those subscribers of the *Maine Farmer* availing themselves of its generous offer. The typographical work is of the best. Such work as this advertises Maine, and swells the demand for its varied products.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

Rhode Island, East Greenwich.

East Greenwich Academy

Founded 1802. Both sexes. On Narragansett Bay. Cottages. Electric light. Elegant new dining hall. Endowed. Twelve courses. September 12. Illustrated Catalogue.

F. D. BLAKESLEE, D. D., Principal.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

EDUCATIONAL

Wesleyan Academy

Wilbraham, Mass.

Applications now received for Fall term, which opens Wednesday, Sept. 14, 1898.

Rev. WM. R. NEWHALL, Principal.

DUMMER ACADEMY

Massachusetts, South Byfield. Founded 1763. Prepares for Scientific Schools, Colleges or Business. Individual instruction. Location beautiful and healthy. New catalogue just out.

PERLEY L. HORNE, A. M.

Drew Theological Seminary

Next term opens September 15. For information address the President,

HENRY A. BUTTS, Madison, N. J.

BOSTON UNIVERSITY

National and International Growth.

The past year bearers of university degrees from one hundred and four American and foreign universities, colleges, and professional schools have pursued professional and other advanced studies in Boston University. Its 1454 matriculants came from **twenty-six Foreign**, and from **thirty-four American States and Territories.** To students of literature, philosophy, science, law, medicine, theology, Boston offers many advantages found in no other city. The University has **136 Professors and Lecturers.** For free circulars and information respecting the Free Scholarships address the **Registrar, 12 Somerset St., Boston, Mass.**

THE

Portland School for Girls

(Successor to the Bellows School).

163 Danforth St., Portland, Me.

Will open September 21, 1898.

Principals { CAROLINE M. CRISFIELD, AGNES LOWELL.

New Hampshire Conference Seminary and Female College

— 53d Year —

Spring term opens April 5, 1898.

Students prepared for college and for professional schools. Courses in Music, Art, and Elocution. Good Commercial department.

Beautiful and healthful location. Three hours' ride from Boston. Commodious buildings heated by steam and lighted by electricity. Resident nurse. Twelve teachers.

Send for a Catalogue to the President,

GEO. L. PLIMPTON, Tilton, N. H.

THE

Fisk Teachers' Agencies

(Incorporated.)

EVERETT O. FISK & CO.,

Proprietors.

4 Ashburton Place, Boston, Mass.
156 Fifth Avenue, New York, N. Y.
1242 12th St., Washington, D. C.
25 King St., West, Toronto, Can.
378 Wabash Avenue, Chicago, Ill.
414 Century Building, Minneapolis, Minn.
730 Cooper Building, Denver, Colo.
825 Market St., San Francisco, Cal.
525 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

$7,613,896.00.

Methodist Book Concern

EATON & MAINS, Agents

SHOP-WORN BOOKS

—FOR—

Sunday School Libraries

We still have left a very good lot which we offer while they last at

60 per cent. discount

These are our regular Sunday-school books are all new, and are sold at this rate because of some trifling damage which renders them unsalable as New and Fresh Books. Order quickly, as they will not last, and the first comers will get a Fine Assortment. *Not sent on approval. Terms cash.*

New England Depository

Chas. R. Magee, Manager

38 Bromfield St., Boston

EDUCATIONAL

East Maine Seminary

Bucksport, Me.

W. A. HUTCHISON, President

Expenses low. Send for catalog.

Spring term begins March. 14.

Maine Wesleyan Seminary and Female College

Kent's Hill, Me.

Spring term opens March 15.

Send for Catalogue.

Rev. A. F. CHASE, Ph. D., President.

MASSACHUSETTS, Auburndale (10 miles from Boston).

Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration of the following points in its methods: —

1. Its special care of health.

Resident nurse supervising work, diet and exercise; *abundant food* in *good variety* and *well cooked*; early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or foreknown examinations, etc.

2. Its broadly planned course of study.

Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.

3. Its home-like air and character.

Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room,

4. Its handiwork and other unusual departments.

Pioneer school in scientific teaching of Cooking Millinery, Dress-making, Business Law for Women Home Sanitation, Swimming.

Regular expense for school year, $300. For illustrated catalogue address (mentioning ZION'S HERALD)

C. C. BRAGDON, Principal.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST. BOSTON.

NEWS OF THE WEEK

Tuesday, June 14

— The War Revenue bill becomes a law today.

— Official announcement of the departure of troops for Santiago; 15,337 officers and men.

— Navy Department receives Dewey's official report of the battle of Manila bay.

— Rigid measures instituted to prevent spread of yellow fever. No new cases reported.

— Spaniards attack marines at Guantanamo, but are driven back.

— The battery of 99 men, presented to the Government by John J. Astor, leaves New York for Francisco *en route* to the Philippines.

— Debate on annexation of Hawaii opened in the House.

— The Austrian Emperor prorogues the Reichsrath.

— Philadelphia Oil Refining Co.'s works burned; loss, $300,000.

Wednesday, June 15

— The second expedition, consisting of 3,540 officers and men, sails for the Philippines.

— Spaniards repulsed in a night attack on the marines at Guantanamo; Cubans effect a junction with our force there.

— Lieut. Blue, U. S. N., locates every ship of Cervera's fleet in Santiago.

— Subscriptions for the new bonds pouring in.

— Price of bleached cottons lowest ever recorded.

— French ministry defeated in Chamber of Deputies.

— Lord Wm. Frederick Ernest Seymour to succeed Gen. Moore as commander-in-chief of the British forces in Canada.

— Exports for the month of May the largest in the history of the country.

— Congress appropriates $473,151 to pay the Bering Sea award which is due on the 17th.

Thursday, June 16

— More fighting at Guantanamo; 2 Cubans and 40 Spaniards killed.

— "Vesuvius" discharges her three dynamite guns at one of the forts near Santiago, doing considerable damage.

— House passes Hawaiian annexation bill by a vote of 209 to 91.

— The General Deficiency bill reported to the House from the Senate; it now carries $224,032,323, of which $197,756,431 is for war purposes.

— Princeton University grants the degree of LL. D. to Rear Admiral Dewey.

— Fernandina, Fla., selected as a place of rendezvous for our troops, in addition to Tampa and Chickamauga.

Friday, June 17

— Albanians burning Christian villages near the Montenegrin frontier.

— Sampson again bombards the defences of Santiago and destroys one of the forts.

— The Secretary of State pays over to the British Ambassador the full amount of the Bering Sea Award — $473,151.26.

— The "Buffalo," formerly the Brazilian cruiser "Nictheroy," arrives at New York to be fitted for service.

— Great stampede of horses and mules at Tampa.

— Failure of the Boston Woven Hose and Wire Company.

— The Bank of Spain furnishes the Government with 28,000,000 pesetas ($1,400,000) for war purposes.

— Mr. Moody acknowledges the receipt of $100,000 for his school from a benefactor whose name is not divulged.

— The insurgents still winning victories in the Philippines.

Saturday, June 18

— Subscriptions to the new war loan coming in rapidly.

— The Italian ministry resigns; M. Ribot fails in his attempt to form the French Cabinet.

— Four of Milwaukee's largest flour mills shut down because of fluctuations in wheat.

— Camara's fleet has sailed, but its destination is not divulged; it was standing to the eastward when last reported.

— The Spanish Captain-General at Manila appeals for aid from Spain.

— Death of Sir Edward Coley Burne-Jones, the English painter, aged 65.

— The sentence of Worden, the California train-wrecker, commuted to imprisonment for life.

— Proposals are out for the three new battleships which must be finished within three years.

Monday, June 20

— A Spanish gunboat chased into Cienfuegos by the U. S. S. "Yankee."

— Everything centred on the capture of Santiago; expedition to Porto Rico will wait.

— M. Sarrien charged with the responsibility of forming a new cabinet in France.

— The new Russian Ambassador to the United States has arrived in Washington and will soon present his credentials.

— The inhabitants of Catalona, Spain, have issued a manifesto in favor of peace between Spain and the United States.

— Spanish flag at half-mast on Morro Castle at Santiago; fears for the safety of Hobson and his men.

— Government likely to resort to impressment in order to get ships to take third expedition to Manila.

— Park City, Utah, has a $750,000 fire.

— One hundred and ninety-five second lieutenants appointed to the regular army.

The Staff of Life in Danger.

Extreme care is necessary in purchasing baking powders to avoid those made from burnt alum, phosphatic or other harsh acids, of which there are innumerable brands in the market.

Great efforts are made to foist these inferior powders upon consumers by the inducement of a lower price and by grossly false representations as to their ingredients and comparative value.

Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

It is safe to avoid the use of any new or doubtful brand until you have had it analyzed. The purity of any powder sold at a lower price than Royal may be suspected.

Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

The Royal powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world.

ROYAL BAKING POWDER CO., NEW YORK.

Education and Patriotism

Educated men should be the steadiest opponents of war while it is avoidable. But when it becomes inevitable save at cost of a failure in duty and loss of honor, then they should be the most vigorous advocates of carrying it to a swift, triumphant and noble end. No man ought to be too much educated to love his country and, if need be, to die for it. The culture which leaves a man without a flag is only one degree less miserable than that which leaves him without a God. To be empty of enthusiasm and overflowing with criticisms is not a sign of cultivation, but of enervation. The best learning is that which intensifies a man's patriotism as well as clarifies it. — REV. HENRY VAN DYKE, D. D., in Baccalaureate sermon at Harvard University.

Daily Through Drawing Room Car Service to the Adirondacks, via the Fitchburg, R. R., will be inaugurated June 27. City Office, 266 Washington Street, is the place to apply for space.